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THE
VOICE OF WISDOM

A Treasury of Moral Truths from
the Best Authors

SELECTED AND ARRANGED BY

J. E.

"I love to lose myself in other men's minds."—LAMB



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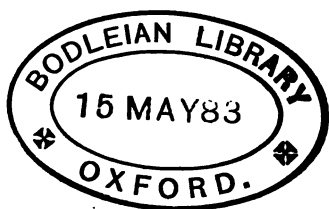
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PREFACE.

THESE extracts have been collected and arranged for the benefit and use of preachers, Sunday-school teachers, speakers, and general readers, and comprise a choice selection of Treasured Truths, Pithy Proverbs, Homely Similes, and Noble Thoughts, gathered from a large number of sources, some well known, some forgotten and yet deserving to be known. Variety has been aimed at, and the alphabetical method has been adopted so as to facilitate easy reference. The range of authors is large, and great care has been taken to include all subjects that are likely to prove interesting and useful. The thanks of the compiler are hereby tendered to those authors who have given permission for the republication of the extracts.

" Abstracts, abridgments, and summaries have the same use with burning glasses, to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination."—DEAN SWIFT.

" Out of the old fieldes, as men saith,
Cometh all this new corn fro' year to year ;
And out of old bookes, in good faith,
Cometh all this new matter that men lere."

—CHAUCER.

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THE VOICE OF WISDOM:

A Treasury of Moral Truths.

A

Ability.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Walpole.*

Absence.

Love reckons hours for months and days for years, and every little absence is an age.—*Dryden.*

Absent ones.

Speak well of the absent whenever you have a suitable opportunity.—*J. Hall.*

Abstinence.

Against diseases here the strongest fence

Is the defensive virtue—abstinence.—*Herrick.*

Abuses.

There is a time when men will not suffer bad things because their ancestors have suffered worse. There is a time when the hoary head of inveterate abuse will neither draw reverence nor obtain protection.—*Burke.*

Action.

Action is transitory—a step, a blow,

The motion of a muscle, this way or that.—*Wordsworth.*

Suit the action to the word, the word to the action; with this special observance, that you outstep not the modesty of nature.—*Shakespeare.*

The true benefactors of the world have always been eminent for action, and not for dreaming.—*Chalmers.*

When I detect myself in unprofitable reverie, let me make an instant transition from dreaming to doing.—*Chalmers.*

Where you are is of no moment, but only what you are doing there. It is not the place that ennobles you, but you the place; and this only by doing that which is great and noble.—*Petrarch.*

Be great in act, as you have been in thought.—*Shakespeare.*

Action and idleness.

Action keeps the soul in health, whereas idleness rusts the mind, and corrupts as well as benumbs all its active faculties.

Action, a good.

A good action is a treasure

guarded for the doer's need.—
Proverb.

Action, prompt.

Advise well before you begin ;
when you have maturely con-
sidered, then act with prompti-
tude.—*Anon.*

Action, purity of.

No action will be considered as
blameless unless the will was so,
for by the will was the act dic-
tated.—*Seneca.*

Action, right.

Right action is the result of
right faith, but a true and right
faith cannot be sustained, deep-
ened, extended, save in a course of
right action.—*M'Combie.*

Action, true.

Onward while a wrong remains
To be conquered by the right,
While oppression lifts a finger
To affront us by his might.
While an error clouds the reason,
Or a sorrow gnaws the heart,
Or a slave awaits his freedom,
Action is the wise man's part.

Action, value of.

Words are good, but there is
something better. The best is not
to be explained by words. The
spirit in which we act is the chief
matter. Action can be only under-
stood and represented by the spirit.
No one knows what he is doing
while he is acting rightly, but of
what is wrong we are always con-
scious.—*Goethe.*

Action, value of a kind.

There are few joys so great as
that which springs from a kind
act or pleasant deed, and you may

feel it at night when you rest,
at morning when you rise, and
through the day when about your
daily business.

Activity.

Life is a short day, but it is a
working day. Activity may lead
to evil, but inactivity cannot lead
to good.—*H. More.*

Acts.

Act well at the moment, and
you have performed a good action
to all eternity.—*Lavater.*

That best portion of a good man's
life,
His little, nameless, unremem-
bered acts
Of kindness and of love.

—*Wordsworth.*

Admiration.

We always love those who ad-
mire us, but we do not always
love those whom we admire.—
Rochefoucauld.

Adoption, wonders of.

When the Danish missionaries
at Malabar set their converts to
translate the text, "Now are we
the sons of God," one of them laid
down the pen, and exclaimed,
"It is too much ; let me rather
render it, 'They shall be permit-
ted to kiss His feet.'"

Adversity.

Spread your sail when the
breeze of adversity blows, and let
it drive your vessel onwards in
its course.—*M'Cheyne.*

Prosperity is no just scale ; ad-
versity is the only balance to
weigh friends.—*Plutarch.*

As the seed is more fruitful

that hath been covered with snow, and the fire burneth faster that hath been pressed down with the wind, so are the hearts and souls of true Christians bettered by adversity.—*Spencer.*

Adversity beareth fruit.

Adversity is like the period of the former and the latter rain—cold, comfortless, and unfriendly to man and to animal, yet from that season have their birth the flower and the fruit, the rose and the pomegranate.—*Sir W. Scott.*

Adversity, value of.

Prosperity is a great teacher, adversity is a greater; possession pampers the mind, privation trains and strengthens it.—*Hazlitt.*

Advice.

There is nothing of which men are more liberal than their good advice, be their stock of it ever so small, because it seems to carry in it an intimation of our own worth, influence, or importance.—*Young.*

Never give advice unasked.

Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest.

Advice and example.

He that gives good advice, builds with one hand; he that gives good counsel and example, builds with the other; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.—*Bacon.*

Affectation.

Some would be thought to do

great things who are but tools and instruments, like the fool that fancied he played upon the organ when he only blew the bellows.

Affectation, beware of.

Affectation in any part of our demeanour is lighting up a candle to our defects, and never fails to make us to be taken of either as wanting sense or as wanting sincerity.—*Locke.*

Affections, the.

The affections are immortal; they are the sympathies which unite the ceaseless generations.—*B. Lytton.*

Affliction.

David's pen never wrote more sweetly than when it was dipped in the ink of affliction.—*Hart.*

Affliction is the wholesome soil of virtue,

Where patience, honour, sweet humanity,
Calm fortitude, take root and strongly flourish.—*Thomson.*

Man is born to trouble as the sparks fly upward.

Sanctified afflictions are spiritual promotions.—*M. Henry.*

Affliction opens the Bible at the right places.—*J. Parker.*

As threshing separates the wheat from the chaff, so does affliction purify virtue.—*Burton.*

Had this bullock contented himself and remained quietly within his own bounds, his owner had never put such a heavy clog upon his neck; but I see the pru-

dent husbandman chooses rather to keep him with his clog than lose him for the want of one. What this clog is to him, that is affliction and trouble to me. Had my soul kept close with God in liberty and prosperity, He would never have clogged me with adversity. Yea, and happy were it for me if I might stray from God no more, who has thus clogged me with preventive afflictions, if with David I might say, "Before I was afflicted I went astray, but now have I kept Thy word."—*Flavel*.

Like as, if a sheep stray from his fellows, the shepherd sets his dog after it, not to devour it, but to bring it in again; even so our Heavenly Shepherd, if any of us, His sheep, disobey Him, He sets His dog of affliction after us, not to hurt us, but to bring us home to consideration of our duty towards Him. Now, His dogs be poverty, banishment, sickness, evil rulers, dearth, death, war, loss of goods or friends.—*Spencer*.

Affliction a blessing.

A smiling face and a rod are not fit companions. God bares the back that the blow may be felt; for it is only *felt* affliction that can become *blest* affliction.—*C. H. Spurgeon*.

Affliction, end of.

It is not *going into* the furnace, but the *coming out*, which demonstrates the metal.

Affliction, gain of.

Afflictions are God's most effectual means to keep us from los-

ing our way to our heavenly rest. Without this hedge of thorns on the right hand and on the left, we should hardly keep the way to heaven. If there be one gap, how ready are we to find it and turn out of it! O blessed day when I was afflicted!—*Baxter*.

Affliction justified.

The eternal stars shine out as soon as it is dark enough.—*Carlyle*.

Affliction misunderstood.

Troubles are usually the brooms and shovels that smooth the road to a good man's fortune, of which he little dreams; and many a man curses the rain that falls upon his head, and knows not that it brings abundance to drive away hunger.—*Daril*.

Affliction, time of fruit-bearing.

God will be sure to plough His own ground, whatsoever becometh of the waste, and to weed His own garden, though the rest of the world should be let alone to grow wild.—*J. Napp*.

Affliction, use of.

Virtuous men are like some herbs and spices, they give not out their sweet smell till they be broken or crushed.—*Bacon*.

Fire and hammer and file are necessary to give the metal form; and it must have many a grind and many a rub ere it will shine; so in trial character is shaped and beautified and brightened.—*S. Coley*.

Never was goldsmith more careful of his gold, that it should not

be in the furnace longer than need is, than God is of His people. They shall be no longer in the furnace of affliction than necessity requires till their dross is consumed and they refined.—*Bury.*

Affrontery.

Affront none, neither avenge the affronts that are done to you ; but forgive, and you shall be forgiven of your Heavenly Father.—*W. Penn.*

Age.

No wise man ever wishes to be younger.—*Swift.*

Age and youth.

Age and youth look upon life from the opposite ends of a telescope ; it is exceedingly short—it is exceedingly long.—*H. Beecher.*

Alcohol and health.

Recent scientific researches in alcohol had resulted in showing—(1) that it was not a food ; (2) nor a useful adjunct to food ; (3) that as a medicine its place could be taken by other medicines as efficient ; (4) that it was specially bad for children ; and (5) that its use might be discontinued abruptly without mischief.—*J. Vaucher.*

Allegories.

Allegories, when well chosen, are like so many tracks of light in a discourse, that make everything about them clear and beautiful.—*Addison.*

Alternatives.

No pain, no palm ; no thorn, no throne ; no gall, no glory ; no cross, no crown.—*W. Penn.*

Ambition.

As a tree, the higher it is, the greater force the wind hath of it, and every little blast will be puffing at it, so that the sooner and greater is the fall thereof ; so the ambitious man, the higher he climbeth, the greater is his fall.—*Spencer.*

Fling away ambition ;
By that sin fell angels ! how can man then,

The image of his Maker, hope to win by it ?—*Shakespeare.*

The last infirmity of noble minds.—*Milton.*

Amusements.

The mind ought sometimes to be amused, that it may the better return to thought and to itself.—*Phædrus.*

Anger.

The discretion of a man deferreth his anger, and it is his glory to pass by a transgression.

Like as if a man join fire to fire, he maketh the flame greater ; even so, if a man think to suppress another man's anger by being angry himself, he shall both lose his labour, and rather increase the other man's anger.—*Spencer.*

Let not the sun go down upon your wrath.

Anger easily provoked.

He that will be angry for anything will be angry for nothing.—*Sallust.*

Anger begins with folly and ends with repentance.—*Pythagoras.*

To be angry about trifles is mean and childish ; to rage and be furious is brutish ; and to

maintain perpetual wrath is akin to the temper and practice of devils. But to prevent and suppress rising resentment is wise and glorious, is manly and divine.—*Watt.*

Anger hurtful.

If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it.—*Seneca.*

Anger, slow to.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

Anger, wise.

Wise anger is like fire from flint ; there is a great ado to bring it out ; and when it does come, it is out again immediately.—*M. Henry.*

Anticipation.

What madness it is in you expecting evil before it arrives. There is nothing so foolish or wretched as to anticipate misfortunes.—*Seneca.*

Appearances.

A miser grows rich by seeming poor, and an extravagant man grows poor by seeming rich.—*Shenstone.*

Appearances, false.

Tall men are oft like houses that are tall,
The upper rooms are furnished
worse of all.—*Byron.*

Applause.

Not the multitude of applause, but it is the good sense of the applauders, which establishes a reputation.

Applause, beware of.

When the million applaud, you seriously ask yourself what harm have you done ; when they censure you, what good.—*Colton.*

Argument,

—It is in vain,

I see, to argue against the grain,
Or, like the stars, incline men to
What they're averse themselves
to do.

For when disputes are wearied
out,

'Tis interest still resolves the
doubt ;

A man convinced against his will
Is of the same opinion still.

—*Butler.*

He that is not open to conviction is not qualified for discussion.

—*Bishop Whately.*

First understand, then argue.

Let the end of the argument be rather to discover a doubtful truth than a commanding wit ; in the one thou shalt gain substance, in the other froth. That flint strikes the steel in vain that propagates no sparkles. Covet to be truth's champion, at least to hold her colours. He that pleads against the truth takes pains to be overthrown ; or, if a conqueror, gains but vainglory by the conquest.—*Quarles.*

Art.

Art is the microscope of the mind, which sharpens the wit as the other does the sight, and converts every object into a little universe itself. Art may be said to draw aside the veil from nature. To those that are perfectly unskilled in the practice, imbued

with the principles of art, most objects only present a confused mass.—*Haslitt.*

Ask and receive.

Sir Walter Raleigh one day asking a favour from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" to which he answered, "When your Majesty leaves off giving." Ask great things of God, expect great things of God; let His past goodness make us instant in prayer.

Aspiration, holy.

Every aspiration to God is an inspiration from God, and is sure to be answered by God.

Association.

The company in which you will improve most will be least expensive to you.—*Washington.*

Atheism.

Atheism deforms all it touches. It robs the universe of all finished and consummate excellence, even of idea.

The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works.

The footprint of the savage traced in the sand is sufficient to attest the presence of man to the atheist who will not recognise God, whose hand is impressed upon the entire universe.—*H. Miller.*

Atheist, the.

The atheist is *the* fool pre-eminently and *a* fool universally. He would not deny God if he

were not a fool by nature, and having denied God, it is no marvel that he becomes a fool in practice. Sin is always folly, and as it is the height of sin to attack the very existence of the Most High, so it is also the greatest imaginable folly.—*Spurgeon.*

Atheist, description of an.

That sapless fellow, that carcase of a man, that walking sepulchre of himself, in whom all religion and right reason is withered and wasted, dried up and decayed; that apostate, in whom natural principles are extinct, and from whom God is departed, as when the prince is departed hangings are taken down; that mere animal, that hath no more than a reasonable soul, and for little other purposes than as salt to keep his body from putrefying; that wicked man that studieth atheism.—*J. Napp.*

Atonement, value of.

We shall only ascertain the value of the soul when we shall be fully able to estimate the worth of a Saviour.—*L. Richmond.*

Author, an.

An author! 'Tis a venerable name.

How few deserve it, and what numbers claim!

Unblest with sense, above their peers refined;

Who shall stand up, dictators to mankind?

Nay, who dare shine if not in virtue's cause,

That sole proprietor of just applause!—*Young.*

Authors.

Authors are the vanguard in the march of mind, the intellectual backwoodsmen, reclaiming from the idle wilderness new territories for the thought and activity of their happier brethren.—*T. Carlyle.*

Authorship.

He who proposes to be an au-

thor should first be a student.—*T. Carlyle.*

Authority, wisdom in.

They that govern most make least noise. You see when they row in a barge, they that do drudgery work, slash, and puff, and sweat; but he that governs sits quietly at the stern, and scarce is seen to stir.—*Selden.*

B**Babe.**

Yet sure the babe is in the cradle blest,
Since God Himself a baby deigned to be,
And slept upon a mortal mother's breast,
And steeped in baby tears His Deity.—*Coleridge.*

Backbiting.

This crime is a conjugation of evils, and is productive of infinite mischief; it undermines peace, and saps the foundation of friendship; it destroys families, and rends in pieces the very heart and vitals of charity; it makes an evil man party, and witness, and judge, and executioner of the innocent.—*Bishop Taylor.*

Who so loveth to gnaw upon men in their absence,
Let him know that this table doth not like his presence.

—*Sandys.*

Bad temper.

Bad temper bites at both ends. It makes one's self nearly as miserable as it does other people.

Of all bad things by which mankind are cursed,
Their own bad tempers surely are the worst.—*Cumberland.*

He submits to be seen through a microscope who suffers himself to be caught in a passion.—*La-vater.*

Ballads.

Ballads are the gipsy children of song, born under green hedges, in the leafy lanes, and by-paths of literature, in the genial summer-time.—*Longfellow.*

Be alive.

Death is out of place in the service of the Lord of life. The living God does not choose dead servants. Idleness, laziness, stupor, and death in churches and associations of Christians are enough to astonish devils and make angels sad. The world calls us with ten thousand calls of pain, and want, and woe, and sin; and the voice of Him who has all power in heaven and earth sends us "into all the world," and bids us bear to every creature the

glad message of His love and grace. In the language of Arnot: "Be like a leaping river; it is better than a stagnant pool. It is far better to be worn somewhat by work than corroded by the rust of idleness. If there are 'abominations in the earth,' a Christian does not exhaust his duty by sighing and crying over them. In one phrase of Scripture we shall find both our strategy and our armament—'Speaking the truth in love.' This is a good world for working in; and if we are fellow-workers with God, labour will not be lost."

Beatitudes, the.

Most of the beatitudes which Infinite Compassion pronounced have the sorrow of earth for their subject, but the joys of heaven for their completion.—*Anon.*

Beauty, beware of.

Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee. If thou like it, it deceives thee; if thou love it, it distrusts thee; if thou hunt after it, it destroys thee. If virtue accompany it, it is the heart's paradise; if vice associate it, it is the soul's purgatory. It is the wise man's bonfire, and the fool's furnace.—*Quarles.*

Beauty.

A thing of beauty is a joy for ever.
Its loveliness increases; it will never

Pass into nothingness; but still we keep

A bower quiet for us, and a sleep

Full of sweet dreams, and health,
and quiet breathing.—*Keats.*

Bees worth living.

B patient, B prayerful, B humble,
B mild,

B wise as a Solon, B meek as a child,

B studious, B thoughtful, B loving, B kind,

B sure you make matter subservient to mind,

B cautious, B prudent, B trustful, B true,

B courteous to all men, B friendly with few,

B temperate in argument, in pleasure, and wine,

B careful of conduct, of money, of time,

B cheerful, B grateful, B hopeful, B firm,

B peaceful, benevolent, willing to learn,

B courageous, B gentle, B liberal, B just,

B aspiring, B humble, because thou art dust,

B penitent, circumspect, sound in the faith,

B active, devoted, B faithful till death,

B honest, B holy, transparent, and pure,

B dependent, B Christ-like; and you'll B secure.

Behaviour.

Behaviour is a mirror, in which every one shows his image.—*Goethe.*

Belief and understanding.

I was riding one day in a railway carriage in company with a man who talked loudly, and

boasted often that he never believed anything he could not understand, especially upon matters concerning religion. After a pause, I asked him if he could tell me what animals were grazing in a field we passed? He readily answered, "Why, sheep of course." After another pause, I repeated the question, when the irritable answer, "Why, horses of course." "Pray tell me then why wool grows on the back of the sheep, and hair on the back of the horse, and yet they are both grazing upon grass?" He could not understand and explain the mystery, yet he believed it. 'Tis a vain boast of men so to talk, for their very existence gives the lie to their assertions.—*S. Coley.*

He that will believe only what he can fully comprehend, must have either a very long head or a very short creed.—*Colton.*

Belief unto salvation.

Who is he that believes? The man who is convinced of his guilt, who feels his inability to rescue himself, who admits the efficacy of the remedy, Jesus Christ, and accepts it. This is he who believes.—*Abercrombie.*

Best things.

The best preacher is the heart, the best teacher is time, the best book is the world, the best friend is God.—*Talmud.*

Bible.

This Book, this holy Book, on every line
Marked with the seal of high divinity,

On every leaf bedewed with drops of love divine.—*Pollok.*

A lamp unto my feet and a light unto my path.—*Psalms cxix. 105.*

The Bible contains the maxims of heaven in human language.—*Monod.*

The Bible is a sacred book. It is God's angel, either hospitably lodged or rejected in our homes.—*J. Hamilton.*

The Bible is a mass of beautiful figures. It has gathered around its central truths all natural beauty and interest. It is a temple with one altar and one God, but is illumined by a thousand varied lights, and studded with a thousand ornaments.—*Gilfillan.*

The Bible! That's the book, the book indeed.

The book of books,

On which who looks,

As he should do aright, shall never need

Wish for a better light

To guide him in the right.

It is the index to eternity,

He cannot miss,

Of endless bliss,

That takes this chart to steer his voyage by,

Nor can he be mistook,

That speaketh by this book.

A book to which no book can be compared,

For excellence,

Pre-eminence,

Is proper to it, and cannot be shared;

Divinity alone

Belongs to it, or none.

—*G. Herbert.*

The book of nature has three leaves, heaven, earth, and sea, of which heaven is the first and most glorious, and by its aid we are able to see the glories of the other two. Any book without its first page would be sadly imperfect, and especially the great Natural Bible, since its first pages, the sun, moon, and stars, supply light to the rest of the volume, and are thus the keys without which the writing which follows would be dark and undiscerned. Man walking erect was evidently made to scan the skies, and he who begins to read creation by studying the stars begins the book at the right place.—*C. H. Spurgeon.*

Bible a guide.

In preparing a guide to immortality, Infinite Wisdom gave not a dictionary, nor a grammar, but a Bible—a book of heavenly doctrine, but withal of earthly adaptation.—*J. Hamilton.*

Bible committed to memory.

An Irish boy, under threats, was commanded to burn his Bible, when he said, "I thank God that you cannot take away the twenty chapters that I know by heart."

Bible, influence of.

Its very presence as a believed book has rendered these nations emphatically a chosen race, and this too in exact proportion as it is more or less generally studied. Of those nations which in the highest degree enjoy its influences, it is not too much to affirm that the differences, public and private, physical, moral, and intellectual,

are only less than what might be expected from a diversity of species.—*Coleridge.*

Bible a sword.

At the coronation of Edward VI., when the three swords for three kingdoms were brought to be borne before him, the king observed that there was still one wanting, and he called for a Bible. "That," he said, "is the sword of the Spirit, and ought in all right to govern us, who use these for the people's safety, by God's appointment. Without that sword we are nothing, we can do nothing. For that we are what we are this day. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, grace, virtue, salvation, and whatsoever we have of divine strength."

Bible and heaven.

I shall no more read the Word of God. I shall hear it from the mouth of my Heavenly Father myself.—*Bungener.*

Bible a mirror.

The Bible is my mirror, in which I see what I was in Adam before the Fall, what I became by the Fall, what I am and should be in Christ now, and what I shall be through eternity.—*M. Luther.*

Bible a power.

The Word of God is His chosen instrumentality for the Church's progress and for the world's recovery.—*W. M. Punshon.*

Bible a treasure.

The Bible is like the leaves of the lemon plant—the more you

bruise and wring them, the sweeter the fragrance they throw around.
—*M'Cheyne.*

Bible and science.

The present century has been a nervous time for imposture; it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel, a new gem to its coronet. — *J. Hamilton.*

Bible, book for the deathbed.

When sickness had laid its withering hand on Sir Walter Scott, and death was awaiting him, he said, "Read to me; there is but one book for me now."

Bible, precious.

In every Bible there is enclosed a draft on the Saviour's merits, to which the sinner has only to sign his consenting name, and the great salvation is his own. — *J. Hamilton.*

The Bible, not the priest, nor the ordinance, nor the Church,
That Book of books, next to the Christ, whereof it ever telleth,
Is still the heaven-blest fountain of conversion and salvation.

It comforteth with equal care the pauper and the statesman,
The mother for her sailor-boy hath stored it in his locker,
The rough backwoodsman pondereth its pages in his cabin.

—*M. Tupper.*

Bible, richness of treasure in the.

The Bible is like a cabinet of jewels that when you pull out one box or drawer and search into it, you find it full; pull out another, it is full; and when you think you have

pulled out all, yet still there are some secret recesses in the cabinet, so the more you search the more you find. The Apostle Paul seems to have drawn out all the boxes of this cabinet, but making a second search into the words he finds all these things treasured up which he had not before intimated or touched upon. — *J. Owen.*

Bible, study of the.

I will not dwell on the need of light from above, or the duty of seeking it, of being vigilant against the excuses of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led, that we are not the first who come to the wells of salvation opened by Christ and His apostles. Two things, however, especially I commend to your thoughts. The first is this—Christianity in Christ, and nearness to Him and to His image, is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God in "green pastures," the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces of the whole, distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are

incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be possessed with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God.—*W. E. Gladstone.*

Bible, testimony of the value of the.

That eminent man, Sir W. Jones, wrote on the blank leaf of his Bible—I have carefully and regularly perused these Holy Scriptures, and am of the opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books in whatever language they may have been written.

Bible, testing time of.

The Bible has passed through the furnace of persecution, literary criticism, philosophic doubt, and scientific discovery, and has lost nothing but those human interpretations which clung to it as alloy to precious ore. The experience of saints has tried it in every conceivable manner, but not a single doctrine or promise has been consumed in the most excessive heat.

What God's words are, the words of His children should be. If we would be Godlike in conversation we must watch our language, and maintain the strictest purity of integrity and holiness in all our communications.—*Spurgeon.*

Bible, a thought-suggesting book.

I can readily conceive why the Bible was one of the four books which always lay on Byron's table, and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators, and poets have rendered to the most thought-suggesting book in the world.—*J. Hamilton.*

Bible, to suit all need.

The Scripture hath fords where a lamb may wade, and depths where an elephant may swim. A child may find the simple truth, the scientific man and philosopher may revel in the veins of revelation.

Bible without a rival.

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—*J. Milton.*

Biographies of the good.

My thoughts are with the dead—
with them

I live in long-past years,
Their virtues love, their faults condemn,

Partake their hopes and fears,
And from their lessons seek and find

Instruction with a humble mind.

—*Souhey.*

Blessings.

How blessings brighten as they
take their flight.—*Young.*

Blessings, responsibility of.

Even the best things, ill-used,
become evils; and contrarily, the
worst things used well prove
good. A good tongue used to
deceit, a good wit used to defend
error, a strong arm to murder,
authority to oppress, a good pro-
fession to dissemble, are all evil.
Even God's own word is the
sword of the Spirit—which if it
kills not our vices, kills our souls.
Contrariwise (as poisons are used
to wholesome medicine) afflictions
and sins, by a good use, prove so
gainful as nothing more. Words
are as they are taken, and things
are as they are used. There are even
cursed blessings.—*Bishop Hall.*

Books.

Books!—the chosen deposi-
tories of the thoughts, the op-
inions, and the aspirations of
mighty intellects;—like won-
drous mirrors that have caught
and fixed bright images of souls
that have passed away;—like
magic lyres, whose masters have
bequeathed them to the world,
and which yet, of themselves, ring
with unforgotten music, while the
hands that touched their chords
have crumbled into dust. Books!
—they are the embodiments and
manifestations of departed minds
—the living organs through which
those who are dead yet speak to
us. Books!—they are the garners
in which are stored the wisdom
bought by toil and study—the

gorgeous dreams of the poet, the
maxims of the philosopher, the
skilful delineations of the true
observer, the histories of mighty
deeds, the wonders of distant
lands, the records of precious
facts—the messengers which the
wise and the good send to us,
laden with treasures for every
mental want, and precepts for
every duty.—*Dr. Chapin.*

This books can do, nor this alone,
they give

New views to life, and teach us
how to live;

They soothe the grieved, the stub-
born they chastise,

Fools they admonish, and confirm
the wise. —*Crabbe.*

Some books are to be tasted,
others to be swallowed, and some
few to be chewed and digested.—
Lord Bacon.

Books, influence of.

Books wind into the heart, the
poet's verse slides into the current
of our blood; we read them when
young, and we remember them
when old; we read there of what
has happened to others, we feel
that it has happened to ourselves.
—*Hazlitt.*

Books, the three.

An old saint said when his end
was near, "I have studied all my
life only three books, the Bible,
my own heart, and the beauties
of nature."

Books, use of.

We should make the same use of
a book that a bee does of a flower;
she steals sweets from it, but does
not injure it.—*Colton.*

Books, value of.

Books we know
Are a substantial world, both pure
and good,
Round which, with tendrils strong
as flesh and blood,
Our pastime and our happiness
grow. — *Wordsworth.*

Bread.

Bread is the staff of life.—*Swift.*

Burden-bearing.

It is not the burden, but the
overburden that kills the beast.

Burden of sin, cast on the Lord.

The best way to ease thyself is
to lay thy load upon God, He will
take it up and also carry thee.
There is many a man who would
be willing to go himself, if another
would carry his burden for him;
but if thou throwest thy burden
upon God, he will not only carry
that, but will also carry thee.—
S. Blackerby.

Business, aim in.

Still let thy mind be bent, still
plotting where,
And when, and how, the business
may be done. — *G. Herbert.*

Business.

Business is what it is made to
be.—*Anon.*

For everything that you buy or
sell, let or hire, make an exact
bargain at first; and be not put
off to an hereafter by one that
says to you, "We shall not dis-
agree about trifles."

Business cares.

Drive thy business, but don't
let it drive you.

Busybody, the.

His estate is too narrow for his
mind, and therefore he is fain to
make himself room in others'
affairs, yet ever in pretence of
love. No news can stir but by
his door; neither can he know that
which he must not tell. No post-
man can pass him without ques-
tion, and rather than he will lose
the news, he rides back with him
to apprise himself of tidings. He
undertakes as much as he per-
forms little. This man will thrust
himself forward to be the guide of
the way he knows not. The mar-
ket hath no commodity which he
priceth not, and which the next
table shall not hear recited. The
tongue, like the tail of Samson's
foxes, carries firebrands, and is
enough to set the whole field of the
world on a flame.—*Bishop Hall.*

C

Calamity a testing time.

Times of general calamity and
confusion have ever been produc-
tive of the greatest minds. The
purest ore is produced from the
hottest furnace, and the brightest

thunderbolt from the darkest
storm.—*Colton.*

Calumny.

Calumny would soon die and
starve of itself if nobody took it
in and gave it lodging.—*Leighton.*

Calumny will sear virtue itself.
—*Shakespeare*.

Calvary.

Calvary is a little hill to the eye, but it is the only spot upon earth that touches heaven.

Care.

He who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.
—*Spurgeon*.

Care and industry.

Care preserves what industry gains. He who attends to his business diligently but not carefully, throws away with one hand what he gathers with the other.—*Colton*.

Care, its cure.

Cast all your care on God ; that anchor holds.

Cares, beware of.

Cares are a heavy load and uneasy ; these must be laid down at the bottom of the hill, if we ever look to attain the top. Thou art loaded with household cares, I bid thee cast them not away ; even these have their season, which thou canst not omit without impiety. I bid thee lay them down at thy closet door when thou attemptest this work. Let them *in* with thee ; thou shalt find them troublesome companions, ever distracting thee from thy best errand. Thou wouldst think of heaven ;

thy barn comes in the way, or perhaps thy accounts or coffers, or it may be thy mind is beforehand travelling upon the morrow's journey. So while thou thinkest of many things, thou thinkest of nothing ; while thou wouldst go many ways, thou standest still.—*Hall*.

Carefulness.

Be careful, or you may be full of cares.—*Spurgeon*.

Censure.

Censure is a tax a man pays to the public for being eminent.

Character.

Characters never change. Opinions alter, characters are only developed.—*D'Israeli*.

Character, like porcelain ware, must be painted before it is glazed. There can be no change after it is burned in.—*H. W. Beecher*.

Character, formation of.

Character is made up of small duties faithfully performed, of self-denials, of self-sacrifices, of kindly acts of love and duty. The backbone of character is laid at home, and whether the constitutional tendencies be good or bad, home influences will, as a rule, fan them into activity.

Character, independence of.

It is easy in the world to live after the world's opinion ; it is easy in solitude to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.—*Emerson*.

Character in individuals.

Character is moral order seen through the medium of an individual nature.

Men of character are the conscience of the society to which they belong.—*Emerson.*

Character, purity of.

Our character ought not to be like that coat of many colours which the old man gave to his son Joseph, but all of one colour, pure, spotless white.—*Dr. Guthrie.*

Charity.

Charity shall cover a multitude of sins.—1 *Peter* iv. 8.

Blest Charity, the grace long-suffering, kind,
Which envies not, has no self-vaunting mind ;

Is not puffed up, makes no unseemly show,
Seeks not her own, to provocation slow ;

No evil thinks, in no unrighteous choice

Takes pleasure, doth in truth rejoice,

Hides all things, still believes and hopes the best,

All things endures, averse to all contest. —*Bishop Kerr.*

It is an old saying "that charity begins at home," but this is no reason it should not go abroad. A man should live with the world as a citizen of the world. He may have a preference for the particular quarter, or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—*Cumberland.*

As gold doth excel all metals, is rare and dear, and more fair and durable ; even so charity doth excel all virtues, and ceaseth not, but is permanent.—*Spencer.*

Pity the distressed, and hold out a hand of help to them. It may be your case, and as ye mete to others, God will mete to you again.—*W. Penn.*

Charity good interest.

To give to pious uses is to put our money to interest upon the security of God.—*Wilson.*

Charity, mistaken.

Much of the charity that begins at home is too feeble to get out of doors.

Chastisement a refiner.

When one inquired of the refiner of silver how he knew when the dross was sufficiently separated, he received for an answer, "When I can see my own image reflected perfectly in it."—*Thomas Aquinas.*

Chastisement, divine, a blessing.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, or to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. Chastisement forms a necessary part of that paternal discipline by

which our Heavenly Father fits
His children for their eternal
rest in glory.—*Alexander.*

Cheerfulness.

If you are disposed to be merry,
have a special care to three things;
first, that your mirth be not
against religion; secondly, that
it be not against charity; thirdly,
that it be not against chastity;
and then be as merry as you can,
only in the Lord.

Child, a.

Behold the child, by Nature's
kindly law,
Pleased with a rattle, tickled with
a straw. —*Pope.*

Child, innocency of a.

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?
— *Wordsworth.*

Child, life of a.

Have you ever thought of the
life of a child? Why, the life of
a child is a perfect life of faith.
That little child, what can it do?
Why, that little child could not
find its way to the street end and
back again. It would be lost if
you trusted it alone. That little
child could not find the next meal.
If you left that little child it would
die of want. That little child
could not furnish a shelter for its
own head to-night; and yet has
that little child any fear about it?
Has that little child any sort of
alarm about it? Not at all! How
comes it that the child's life is the
happy life it is? Because, instinc-

tively and beautifully, it is a life
of faith.—*S. Coley.*

Child-training, result of neglect of.

Yet must I think less wildly—I
have thought
Too long and darkly, till my
brain became,
In its own eddy boiling and o'er-
wrought,
A whirling gulf of phantasy and
flame;
And thus *untaught in youth my
heart to tame,*
My springs of life were poisoned.
—*Byron.*

Child's troubles.

There's not a child so small and
weak,
But has his little cross to take,
His little work of love and praise,
That he may do for Jesu's sake.
—*J. Keble.*

Child's work, worth of.

A child's service is little, yet he
is no little fool who despiseth it.
A child liveth not to himself.
His simple words penetrate often-
times where the old dare not ven-
ture to whisper. Go where it
may, a Christian child carries with
it a quiver filled with arrows,
which unwittingly it lets fly into
hearts and consciences.

Childhood.

Ah! dear delights that o'er my
soul
On memory's wings like sha-
dows fly!
Ah! flowers that Joy from Eden
stole,
While Innocence stood laugh-
ing by! —*Coleridge.*

The child is father of the man.

— *Wordsworth.*

Childhood, joy of.

Of all sights which can soften and humanize the heart of man, there is none that ought so surely to reach it as that of innocent children enjoying the happiness which is their proper and natural portion.—*Southey.*

Childhood, influence of.

Childhood is the bough, where slumbered

Birds, and blossoms many-numbered,

Age, that bough with snows encumbered.

Bear a lily in thy hand,
Gates of brass cannot withstand
One touch of that magic wand.

— *Longfellow.*

Childhood, joyous.

Do not shorten the beautiful veil of mist covering childhood's futurity by too hastily drawing it away ; but permit that joy to be of early commencement and of long duration which lights up life so beautifully. The longer the morning dew remains hanging in the blossoms of flowers, the more beautiful the day.—*Richter.*

Childhood and manhood.

The childhood shows the man as the morning shows the day. Those impulses to conduct which last the longest and are rooted the deepest, always have their origin nearest our birth.

Children.

Children like olive plants round about thy table.—*Psalms* cxxviii. 3.

Children, a care.

Children are certain cares, but uncertain comforts.—*Proverb.*

Children as preachers.

How often will children tell us of a God whom we have forgotten. How doth their simple prattle refute those learned fools who deny the being of God. Many men have been made to hold their tongues while sucklings have borne witness to the glory of the God of heaven.—*J. Trapp.*

Children, Christ's care of.

Jesus called a little child unto Him.—*Matthew* xviii. 2.

He shall gather the lambs with His arm, and carry them in His bosom.—*Isaiah* xl. 11.

Children's conversion.

A little girl's reply to the question, "When should children come to Christ?" was excellent. One scholar replied, "At thirteen," another, "At ten," another, "At six." But her reply was, "Whenever they understand who God is."

Children, education of.

As young plants, being straightened while they are tender, and trimmed with pruning and other parts of husbandry, will grow very goodly to behold in their greatness, which being neglected, are many times very crooked and unfit for divers uses: so, likewise, do young men and women for the most part prove as they are nurtured in their youth.—*Spencer.*

Children, glad and sad.

Let us not be over careful in

restraining the children's laughter, many smiles do much to promote health. God made both tears and laughter, and both for kind purposes—for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the very privileges of reason being confined to the human species.—*Leigh Hunt.*

Children in heaven.

The late Dr. Pond of Bangor had several young children removed by death, and he left a tender and beautiful allusion to them in the following paragraph:—"I love to think of them as away from me at school—the best school in the universe, where they have the best teachers, and are learning the best things in the best possible manner. I expect ere long to go and see them—see what progress they have made, and to what heights of glory they are ultimately destined; for I think it is not unlikely that among the brightest spirits that surround the eternal throne may be found many at the last who have left this world in infancy."

Children, praise of.

He who delights in the songs of angels is pleased to honour himself in the eyes of his enemies by the praises of little children.—*Spurgeon.*

Children, training of.

Agasilas being asked, What he thought most proper for boys

to learn? answered, "What they ought to do when they come to be men."

Children, value of.

Ah! what would the world be to us,

If the children were no more?
We should dread the desert behind us

Worse than the dark before.

—*Longfellow.*

Christ's birth.

At His birth a star, unseen before in heaven, proclaims Him come.—*Milton.*

Christ's cross.

Embrace Christ's cross, and Christ shall embrace you.—*Lattimer.*

Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour.

Christ and His cross are inseparable in this life, but they part at heaven's door, for there is no room for crosses in heaven. Sorrow and the saints are not married together, but even were it so, heaven will make a divorce.—*S. Rutherford.*

Christ's righteousness.

The most comely garment that ever we can wear is the robe of Christ's righteousness.—*W. Perkins.*

Christ.

In His death He is a sacrifice, satisfying for our sins; in the resurrection, a conqueror; in the ascension, a king; in the intercession, a high priest.—*Luther.*

Christ, life and death of.

As the life of Christ is the life of life, so the death of Christ is death of death.—*Cawdry*.

Christ, titles of.

Altogether Lovely (Cant. v. 16).
Desire of all Nations (Hag. ii. 7).
King of Kings (Rev. xix. 16).
Mighty God (Isa. ix. 6).
Prince of Peace (Isa. ix. 6).
Wonderful (Isa. ix. 6).
Elect, Precious (Isa. ix. 6).
Counsellor (Isa. ix. 6).
First Fruits (1 Cor. xv. 23).
Shadow of a Great Rock (Isa. xxxii. 2).
Head of the Church (Col. i. 18).
Lord of the Sabbath (St. Mark ii. 28).
Ancient of Days (Dan. vii. 22).
Faithful and True Witness (Rev. iii. 14).
Resurrection and the Life (St. John xvi. 25).
Good Shepherd (St. John x. 11).
Consolation of Israel (St. Luke ii. 25).
Good Physician (St. Matt. ix. 12).
Heir of all Things (Heb. i. 2).
Horn of Salvation (St. Luke i. 69).
Holy Child (Acts iv. 30).

Christ all in all.

"Do you ask me where be my jewels? My jewels are my husband and his triumph," said Phocion's wife. "Do you ask me where be my ornaments? My ornaments are my two sons, brought up in virtue and learning," said the mother of the Gracchi. "Do you ask me where be my treasures? My treasures are my friends," said Constantius. But ask a child of God where be

his jewels, his treasures, his ornaments, his comfort, his delight, and the joy of his soul, he will answer with the martyr, "None but Christ; Christ is all in all unto me."

Christ the bread of life.

As he that will be nourished by bread must eat it; so, likewise, he that will be benefited by Christ must believe in Him.

As the bread that perisheth nourisheth us in this life for a small time; even so Christ, the Bread that perisheth not, but endureth for ever, nourisheth to everlasting life.

Christ a burden-bearer.

Christ bears the heavy end of every cross He lays upon His people.—*Rutherford*.

Christ as an example.

The life of Christ should be before us as an example, and in us as a fruit.—*H. W. Beecher*.

Christ, humanity of.

He walked in Judea eighteen hundred years ago; his sphere melody, flowing in wild native tones, took captive the ravished souls of men, and, being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through all our hearts, and modulates and divinely leads them.—*Carlyle*.

Christ our atonement.

It is well known among navigators that to make a safe entry into Biddeford harbour, great caution is required. There are two lighthouses, and it is the duty of

the pilot to steer in such a way that he may so view the two lights one behind the other till the former hides the latter from view. Then he is right clear of rocks. So must man so hide himself behind his Saviour if he would make a safe entry into the harbour of rest.

Christ our all.

All we want in Christ we shall find in Christ. If we want little we shall find little. If we want much we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God.

Christ our captain.

As soldiers are to resort to their standard, so faithful Christians are appointed to flock round Christ and the cross.

Christ our friend.

Whosoever has Christ for his friend shall be sure of counsel, and whosoever is his own friend will be sure to obey it.—*J. Tillotson.*

Christ our head.

As a man swimming in deep waters is never in danger of drowning so long as his head continueth above the water, so though you swim in deep seas of dangerous temptation, yet you are sure and secure, because Christ Jesus our Head is still above all our trouble, and, therefore, able to draw His members to the shore of salvation without peril of salvation.—*Greenham.*

Christ our mediator.

As no man is able to behold the bright sun unless it be covered

with a cloud: even so no man can abide the majesty of God, but through the Lord Jesus Christ.—*Spencer.*

Like as Christ Jesus is our looking-glass, in which we behold the invisible and glorious God to be our loving and merciful Father, more ready to hear than we to pray: so the same, our Saviour Christ, is also our feet, by which we go to the Father; our mouth, by which we speak to the Father; and our hand, by which we offer our prayers and all our services—yea, our souls and bodies—as a lively, reasonable, and acceptable sacrifice to His Majesty.

Christ our need.

I can say truly I have a great need of Christ. Thank God I can say boldly I have a great Christ for my need.—*T. Adams.*

Christ our portion.

By loving Christ we come to possess Him, and by possessing Him we reflect Him; and as in possessing Him is all our wealth and joy, so in reflecting Him lies all our beauty.—*J. Puleford.*

Christ our righteousness.

Like as, in winter, we no sooner go from the fire but we are cold, nor out of light, but we enter into darkness; even so, we no sooner be parted from Jesus Christ, who is our Righteousness and our Life, but straight we are in sin and in death; forasmuch as He is the Life that quickeneth us, the Sun that giveth us light, and the Fire that warmeth, comforteth and refresheth all His members.

As Christ hath taken away our sins by His suffering: so, likewise, He hath also clothed us with His righteousness.

Christ and the sinner.

That Christ and the sinner should be one, and should share heaven between them, is the wonder of salvation! What more could love do?—*Rutherford.*

Christ the soul-gatherer.

Epitaph in a country churchyard.

Who plucked that flower?

Cried the gardener, as he walked through the garden.

His fellow-servant answered

The Master:

And the gardener held his peace.

Christ stilling the storm.

It is Christ too who can soonest and surest appease the storm of passion in a human breast. In a furious naval engagement the ship commanded by Captain James Haldane was struck by a broadside that killed or wounded all her gunners. A relay of men was immediately piped to action, but for a moment the sight of their comrades mangled beside their guns made the brave fellows shrink. At this Captain Haldane burst into a fearful rage, imprecating the damnation of Almighty God upon every one of them. A veteran marine, shocked at his profanity, respectfully touched his cap and said, "Captain, God hears prayer. If He had answered your prayer just now, where would we be?" and then, with a bow, he went to his post of duty. After the battle Captain Haldane thought of

the old sailor's words. They so affected him that he began to examine the claims of religion for himself. The conversion to God of James Haldane was an event whose results have long been a familiar story. It gave not only James Haldane himself, but Robert Haldane, and Felix Neff, and Henry Pyt, and Merle d'Aubigné to the cause and kingdom of the Prince of Peace.

Christ a sure rock.

As he that setteth the foundation of his house upon a firm rock may be sure that the foundation shall be able to bear the weight of that which shall be set upon it, and that no rain or flood shall wash it away, so he that buildeth his faith upon Christ, as He is set out and preached unto us in the Gospel, shall be sure that hell gates—that is, all the power, force, and cunning of the devil—shall never be able to prevail against him.

Christ the truth.

So far as truth gets ground in the world, so far sin loses it. Christ saves the world by undeceiving it, and sanctifies the will by first enlightening the understanding.—*J. Tillotson.*

Christ to the Christian.

All the glory and beauty of Christ are manifested within, and there He delights to dwell; His visits there are frequent, His condescension amazing, His conversations sweet, His comforts refreshing; and the peace that He brings passeth all understanding. — *Thomas à Kempis.*

Christ, the value of.

Christ is not valued at all unless He be valued above all.—*Augustine.*

Christ the water of life.

O precious water ! which quencheth the noisome thirst of this world, scoureth all the stains of sinners, that watereth the earth of our souls with heavenly showers, and bringeth back the thirsty heart of man to his only God.—*Cyril.*

Christian, a.

A Christian is God Almighty's gentleman.—*Hare.*

Christians.

Christians are *made*, not *born* such.—*Tertullian.*

Christians, angular.

Many Christians are like chest-nuts—very pleasant nuts, but enclosed in very prickly briers.—*H. W. Beecher.*

Christian armour.

As it is an absurdity for a soldier to put himself into the field naked, without armour and weapon, as well to strike the enemy as to defend himself ; so also is it always necessary for a Christian to be armed at all points, especially to have the shield of faith, the helmet of salvation, the sword of the spirit, which is the word of God.—*Spencer.*

Christian, busy.

As Apelles the painter much lamented if he should escape but one day without drawing some picture or line, so ought a Christian man to be sorry if any day should pass without some good work or exercise.

Christian, a complete.

Four things are necessary to constitute a Christian :—1, Faith makes a Christian ; 2, Life proves a Christian ; 3, Trial confirms a Christian ; 4, Death crowns a Christian.—*Hopner.*

Christian, dying.

The dying of a Christian is not a fading away, but a bursting into blossom.—*H. MacMillan.*

Christian experience.

Our gracious experiences are to be communicated to others ; they should be like a running spring at our doors, not only for our own use but for our neighbours and strangers too.—*Brooks.*

Christian, fruitful.

As burning candles do give light until they are consumed, so likewise godly Christians must be occupied in doing good so long as they shall live.

As a tree bringeth forth, first leaves, then blossoms, and then fruit, so a good Christian ought first to bring forth good thoughts, then good speeches, and after, a godly life, to the honour of God, the good of his children, and the salvation of his own soul.

Christian, a gracious.

A gracious Christian is like gold. Now cast gold into the fire, or into the water ; cast it upon the dunghill, or into the kennel ; cast it among the poor, or among the rich, among the religious, or among the wicked, yet still it is gold, still it retains its purity and excellency. So cast a gracious Christian into what con-

dition you will, and into what company you will, yet still he will retain his purity, his innocence.

Christian happiness.

As a sinner's misery lies not in what he feels, but what he fears, so a Christian's happiness consists not in what he has in hand, but in what he has in hope.—*Burkitt*.

Christian, inheritance of the.

Every Christian is born great, because he is born for heaven.—*Massillon*.

Christian's inheritance.

A Christian sometimes possesses nothing or next to nothing of this world's goods, yet is heir-apparent of heaven, co-heir with Jesus Christ, who is heir of all things, and has an infinite mass of riches laid up, O Christian! so great and infinite that all the stars of heaven are too few to account it by. You have no reason to complain of being kept short, for all that God hath is yours; whether prosperity or adversity, life or death, all is yours. What God gives you is for your comfort, what He denies or takes away is for your trial; it is for the increase of these graces which are far more gracious than any temporal enjoyment.—*E. Hopkins*.

Christian in the furnace.

Times of affliction and persecution will distinguish the precious from the vile, it will difference the counterfeit professor from the true. Persecution is a Christian's touchstone, it is a *lapis lydius* that will try what metal men are

made of, whether they be silver or tin, gold or dross, wheat or chaff, shadow or substance, carnal or spiritual, sincere or hypocritical.—*Thomas Brooks*.

Christian's joy.

The Christian's joy is a chastened gladness, like the joy of the rainbow telling both of sun and rain.—*W. M. Punshon*.

Christian life manifest.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—*McCheyna*.

Christian's lifetime as a garment.

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does, and his heart is a shuttle. On one side of the loom is sorrow, and on the other joy; and the shuttle struck alternately by each flies back and forth, carrying the thread, which is white or black as the pattern needs, and in the end, when God shall lift out the finished garment, and all its changing hues glance out, it will then appear that the deep and dark colours were as needful to beauty as the light and bright colours.—*H. W. Beecher*.

Christian's life.

It is not *you* that are to shine; don't make that mistake; it is your light.—*W. M. Punshon*.

Christian life a reality.

It is more to the honour of a

Christian soldier by faith to overcome the world, than by a monastic vow to retreat from it; and more for the honour of Christ to serve Him in a city than to serve Him in a cell.—*M. Henry.*

Christians as lights.

We talk about pillars of the Church. We have got too many of them; we need and want more lights.—*Moody.*

Christian as a minor.

A Christian in his minority is not fit to possess all that he hath a title to, but yet so much is allotted to him as will conduct him through life and to heaven. If therefore in want, he hath contentment, and in suffering he hath patience, &c. All things are his, as well what he wants as what he enjoys, for he is Christ's.—*Sibbes.*

Christian rich in poverty.

He must needs be rich whose poverty and crosses are made riches to him. God never takes away or withholds outward blessings from His children but He makes it up in better, in inward. They gain by all their losses, and grow rich by all their wants; for how many are there in the world that had not been so rich in grace if they had had abundance of earthly things. So that, though they be poor in the world, they are rich in God, rich in grace, rich in faith, for the greatest grievances and ills in the world turn to a Christian's profit, as sickness, shame, and death.—*Sibbes.*

Christian a servant.

It is a greater glory to us that we are allowed to serve God, than it is to Him that we offer Him that service. He is not rendered happy by us, but we are made happy by Him. He can do without such earthly servants, but we cannot do without such a heavenly Master.—*Secker.*

Christian schooling.

Men think God is destroying them, because He is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; but it is not to break it, but to use it tunelessly, that he stretches the string upon the musical rack.—*H. W. Beecher.*

Christians subject to calumny.

As the shadow follows the substance, so envy pursues goodness. It is only at the tree laden with fruit that men throw stones. If we would live without being slandered, we must wait till we get to heaven. Ill-will never spoke well. Sinners have an ill-will to saints, and therefore be sure they will not speak well of them. If there are no believers in lies, there will be but a dull market in falsehood, and good men's characters will be safe.—*Spurgeon.*

Christian, four titles of.

The Scripture gives four names to Christians—taken from the cardinal graces, so essential to man's salvation—*saints* for their holiness; *believers* for their faith; *brethren* for their love; *disciples* for their knowledge.—*T. Fuller.*

Christian, a true.

A Christian is a *Christ-man*, just change the *i* to an *m*. Paul's idea of man was threefold—*out* of Christ, or in a state of nature; *in* Christ, a state of grace; and *with* Christ, a state of glory.

Christian viewing nature.

He looks abroad into the varied field

Of nature, and though poor, perhaps, compared

With those that whose mansions glitter in his sight,

Calls the delightful scenery all his own.

His are the mountains, and the valleys his,

And the resplendent rivers. His to enjoy,

With a propriety that none can feel,

But who, with filial confidence inspired,

Can lift to heaven an unpretentious smile,

And smiling, say, My Father made them all.—*Cowper*.

Christian walking in the light.

A little girl in the slums of London won the prize for a flower growing out of a broken tea-pot, her success in training the plant being due to the pains she took in always placing her flower in the only corner of the window favoured with a sunbeam. A lesson for the Christian to walk in the light and sight of God, so that he may grow and bear fruit.

Christian watchfulness.

A Christian never falls asleep in the fire or in the water, but grows drowsy in the sunshine.

Christian worker, grace given to.

Grace is given not as a sedative or a soporific, but as a stimulus to work; and not only as a stimulus, but a strength, yes, a real, the only real strength. Great indeed is the work which every Christian has to do—a work too great even for an angel to accomplish; but he has more than an angel's strength promised and provided, even the strength of Omnipotence, which yoked to his weakness will enable him to say, I can do all things through Christ who strengtheneth me.—*Philips*.

Christian zeal.

Christian industry is just the outlet of a fervent spirit, a Christ-devoted heart. The industry which is not fervent, is not Christian; and, on the other hand, the love which does not come forth in action, the fervour which does not lead to diligence, will soon die down. He who has an eye to Christ in all he does, and whose spirit is full of that energy, that love to his work and his brethren and his Master in heaven, which the Holy Spirit gives, will not soon weary in well-doing.—*James Hamilton*.

Christianity.

Entertain charity, and seek peace with all men; be helpful to your friends, and kind to strangers; but love and do good even to your enemies, for otherwise you usurp, not deserve, the name of a Christian.

Christianity, personal and abstract.

The life of Christianity consists

in possessive pronouns. It is one thing to say, "Christ *is* a Saviour;" it is quite another thing to say, "He *is my* Saviour and *my* Lord." The devil can say the first, the true Christian alone can say the second.—*M. Luther.*

Christianity a remedy.

It is in Christianity, real practical Christianity, constantly and undeviatingly acted upon, and made as much our guide through life as the compass is the mariner's in his course through the ocean, that the remedy for the present evils in our social systems is to be found.—*Anon.*

Christianity, true.

Humbleness is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good and feel that your good is nothing; to advance and become more conscious of pollution; to ripen all excellence, and like corn, to bend the head when full of ripe and bursting grain—that is Christianity.—*F. W. Robertson.*

Christianity, what is it?

What is Christianity? It is the Life of God in the soul; it is the Peace of God in the conscience.—*J. Cumming.*

Christmas.

At Christmas, play and make good cheer,
For Christmas comes but once a year.—*Tusser.*

Church and Christ.

The Church limits her sacramental services to the faithful.

Christ gave Himself upon the cross a ransom for all.—*Pascal.*

Church, dissensions in the.

Doubts about the fundamentals of the Gospel exist in certain Churches, I am told, to a large extent. My dear friends, where there is a warm-hearted Church you do not hear of them. They do not come near; it is too warm. I never saw a fly alight on a red-hot plate.—*Spurgeon.*

Church God's lapidary.

The Church is God's jewellery, His working-house, where His jewels are polished for His palace, and those He especially esteems and means to make most resplendent, He hath oftenest His tools upon.—*Leighton.*

Church, inattention and worldliness in.

Did you notice last Sunday that man who sat in the pew with his head bowed down as if in reverent devotion? I know the minister had a special message for him, but I am just as sure the message did not reach him, for all the time it was being sent, the business spider was weaving a net of profits and losses, and sales, and investments, and markets, and prices. What that man wants is not more preaching at, but a big trouble to come and sweep all the business cobwebs away, and then perhaps the voice of God may be heard in his soul.—*W. Y. Fullerton.*

Church in persecution.

The Church in persecution is like unto a ship in a tempest;

down go all their masts, yea, sometimes for the more speed they are forced to cut them down; not a piece of canvas to play with the winds, no sails to be seen; they lie close knotted to the very keel, that the tempest may have the less power upon them, though when the storm is over they can hoist up their sails as high, and spread their canvas as broad as ever before. So the Church in the time of persecution feared, but especially felt, loseth all gayness and gallantry which may attract and allure the eyes of beholders, and contenteth itself with its own secrecy.—*Thomas Fuller.*

Church, unity of.

As the ark was made of many pieces of wood and joined together in one, so the Church consisteth of many members knit together in one faith; for in Jesus Christ we are all one, without difference of man or woman. As the ark was made of incorruptible wood, even so the Church consisteth of immortal souls. As the ark did float in the flood, even so the Church is, in this world, as in a sea of trouble.—*Spencer.*

Civility.

Civility is a kind of charm that attracts the love of all men, and too much is better than to show too little.

Civility, value of.

When old Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realise such a large fortune as he possessed, his reply was,

"Friend, by one article alone, in which thou mayst deal too if thou pleasest, civility."

Coming of Christ.

Persuade yourself that the King is coming. Read His letter sent before Him, Behold, I come quickly. Wait with the wearied night watch for the breaking of the eastern sky.—*Rutherford.*

Common Sense, value of.

Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit to one man of common sense; and he that will carry nothing about with him but gold will be every day at a loss for ready change.

Communion with God, necessity of.

If faith be the mainspring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith and active in obedience without continued communion with God, the fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up.

Companions, choice of.

Let each see well to his company, for such as we keep in this world we are likely to have in the next.—*Spurgeon.*

Companionship.

No company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—*Colton.*

Compassion.

Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy and the heart that melts at the tale of woe. We should not permit ease and indulgence to contract our affections and wrap us up in a selfish enjoyment, but we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan; nor ought we ever to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty.—*Blair*.

Compensation.

Sickness is oftentimes the beginning of our true health.—*Beza*.

Compensation, the law of.

There is a compensation for everything that befalls us in this life. Who can tell what is the pleasure of rest till he has felt tired? or who finds any enjoyment in eating but the hungry? And can any one enjoy the treasure of health until he has passed through weary hours of sickness and nights of languishing? So it seems to me there is a law by which out of every evil which overtakes us comes some good, the latter following the former as surely as day follows night.—*R. Ellis*.

Conceit.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.—*Pope*.

Conceit, as viewed by God.

Nothing in men is more odious and offensive to God than a proud conceit of themselves and contempt of others, for commonly those are most unholy of all that think themselves holier than any.—*M. Henry*.

Conception of God.

As in those vastest palaces in Europe, such as the Louvre, one wanders from hall to hall and from room to room until his feet are weary, and he is amazed and lost in the multitude of apartments; so, when one explores the nature of God, however familiar he may be with the elemental truths of it, he goes on and on, and apartment after apartment opens before him, until his mind is lost; but it is not lost in the sense of being staggered, it is a being lost which vitalises. The sense is prodigious of the magnitude of such a Being.—*H. W. Beecher*.

Confession.

Unclasp thy conscience before God, show thy wounds to Him, and of Him ask a medicine.—*St. Chrysostom*.

Confession of sin.

When man uncovers his sin, God covers it; when man cloaks, God strips bare; when man confesses sin, God pardons.—*St. Augustine*.

Confidence in God.

If you ask guidance, God will guide you, but He will not comfort your distrust by showing you

the chart of all His purposes.—*H. Bushnell.*

Rest in the Lord, wait patiently for Him. In Hebrew, "Be silent to God; let Him mould thee." Keep still, and He will mould thee to the right shape.—*M. Luther.*

Confidence in God only.

A profitable lesson to learn is, that the heart is ever prone to divide its confidence between God and the creature. This will never do. We must wait *only* upon God; "He only" must be our rock, our salvation, and our defence. Then we are frequently tempted to look to an arm of flesh first, and when that fails us then we look to God. He must be our *first* as well as our *only* resource.—*C. Hill.*

Conscience.

Hearken to the warnings of conscience, if you would not feel its wounds.

Conscience is God's King, that he puts in a man's breast, and conscience ought to reign. You may get up a civil war to fight against conscience, but you cannot kill the King. You may dethrone him for a while, but he struggles and fights for the mastery.—*S. Coley.*

Man's conscience is the oracle of God.—*Byron.*

Thus conscience does make cowards of us all,

And thus the native hue of resolution

Is sicklied o'er with the pale cast of thought;

And enterprises of great pith, and moment,

With this regard, their currents turn awry,

And lose the name of action.

—*Shakespeare.*

Conscience, care for.

Keep thy conscience whole without a crack. It is a delicate creature and a rare piece of workmanship, deal gently with it and keep it entire.—*Rutherford.*

Conscience, a good.

I feel within me

A peace, above all earthly dignities,

A still and quiet conscience.

A good conscience is a flowing spring of assurance, and a sure confidence.—*T. Brooks.*

Conscience, loss of.

He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that.—*Caussin.*

Conscience a monitor.

Men conceive that they can manage their sins in secrecy, but they carry about with them a book written by God's finger, their conscience bearing witness to all their actions.—*T. Fuller.*

Conscience, power of.

He walked attended

By a strong aiding champion.

—*J. Milton.*

Conscience right.

If a jewel be right, no matter who says it be a counterfeit. If my conscience tells me that I am innocent, what do I care who tells the world that I am guilty?

Conscience, supremacy of.

There is a superior principle of

reflection or conscience in every man, which distinguishes between the internal principles of his heart, as well as his external actions, which passes judgment upon himself and them, pronounces determinately some actions to be in themselves just, right, and good, others to be in themselves unjust, wrong, and evil, which, without being consulted, without being advised with, magisterially exerts itself, and approves or condemns the doer of them accordingly, and which, if not forcibly stopped, naturally and always, of course, goes on to anticipate a higher and more effectual sentence, which shall hereafter second and affirm its own.—*Butler*.

Conscientiousness.

The servant who has no pleasure in his work, who does no more than wages can buy, or a legal agreement enforce; the shopman who does not enter zealously into his employer's interest, and bestir himself to extend his trade, as he would strive were the concern his own; the scholar who trifles when his teacher's eye is elsewhere, and who is content if he can only learn enough to escape disgrace; the teacher who is satisfied if he can only convey a decent quantum of instruction, and who does not labour for the mental expansion and spiritual well-being of his pupils, as he would for those of his own children; the minister who can give his energies to another cause than the cause of Christ,—every one, in short, who performs the

work which God or his brethren have given him to do, in a hireling and perfunctory manner, is a violator of the Divine injunction, "Not slothful in business."—*Hamilton*.

Consecration.

Take my life, and let it be
Consecrated all to Thee.

Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love, my Lord, I pour
At Thy feet its treasured store.

Take myself, and I will be
Ever, only, Lord, for Thee.

—*F. R. H.*

Consistency of character.

As flowers always wear their own colours and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.—*H. W. Beecher*.

Consolation, divine.

Divine consolations are then nearest to us when human assistances are farthest from us.

Contentment.

Better bring thy mind to thy condition, than have thy condition brought to thy mind.

Contentment wears the hues of joy.—*Shakespeare*.

Hope the best, get ready for the worst, and then take what God chooses to send.—*M. Henry*.

Be content with a little. Jesus Christ was so, though all nature was at His command.—*Bp. Wilson*.

Contentment is the philosopher's stone, which turns all it

toucheth into gold, the poor man is rich with it, and the rich man is poor without it.

Contentment, blessing of.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Prov. xv. 17.*

Contentment a blessing.

One observes concerning manna, when the people were contented with the allowance that God gave them, then it was very good; but when they would not be content with God's allowance, but would be gathering more, then, says the text, "there were worms in it." So when we are content with our condition, and that which God disposeth of us to be in, there's blessing in it; but if we must needs be reaching out for more than God hath allotted, or to keep it longer than God would have us to have it, then there will be worms in it, a canker to eat it, a moth to fret it—nothing at all that is good.—*Burroughs.*

Controversy, unprofitable.

All controversies that can never end, had better perhaps never begin. The best is to take words as they are most commonly spoken and meant, like coin as it most currently passes, without raising scruples upon the weight of the alloy unless the cheat or the defect be gross and evident.—*Temple.*

Conversation.

The whole art of conversation is not only to say the right thing in the right place, but far more difficult still, to leave unsaid the

wrong thing at the tempting moment.

Conversation, art of.

When you have nothing to say, say nothing. A weak defence strengthens your opponent, and silence is less injurious than a bad reply.—*Colton.*

Conversation, persistent.

Never hold any one by the button, or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.—*Chesterfield.*

Conversation, prudence in.

There is a time when thou mayst say something; there is a time when thou mayst say nothing; but there never will be a time when thou shouldst say all things.

Conversation, pure.

Our conversation should be such that youth may therein find improvement, women modesty, the aged respect, and men civility.

Conversation, rule of.

It is a secret known but to few, yet of no small use in the conduct of life, that when you fall into a man's conversation the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Steele.*

Conversation, utility of.

Good sense will stagnate; thoughts shut up want air, And spoil like bales unopened to the sun.

Had thought been all, sweet speech had been denied.

Speech, thoughts carnal! Speech,
thought's criterion too!

Thought in the mine may come
forth gold or dross;

When coin'd in words we know
its real worth.

If sterling, store it for thy future
use,

'Twill buy thee benefit, perhaps
renown,

'Tis converse qualifies for soli-
tude,

As exercise for salutary rest.

—*Young.*

Conversation, watch your.

Weigh and consider your words
before you speak them, and do
not talk at random.—*Sir M. Hale.*

Conversion, thorough.

It is no insignificant process,
this change of heart. It is a
change from black to white, down
to up, from the highway to hell to
the highway to heaven—the whole
nature made over again.—*Tal-*
mage.

Counsel.

It is safer to hear and to take
counsel than to give it.—*T. à*
Kempis.

Counsel, good.

Be content to hear good coun-
sel, though it be contrary to thy
will; for he is a very fool that
will hear nothing gladly but that
is according to his mind.—*Colet.*

Courage.

Fear to do base unworthy things
is valour.

If they be done to us, to suffer
them is valour too.—*Jonson.*

Courage mounteth with occa-
sion.—*Shakespeare.*

Courtesy.

As the tree is known by its
fruit, the gold by the touch, and
the bell by the sound: so is a
man's birth by his benevolence,
his honour by his humility, and
his calling by his courtesy.—
Cawdray.

Covetous man.

It is a common saying that a
swine is good for nothing whilst
he is alive: not good to bear or
carry as the horse; nor to draw
as the ox; nor to clothe as the
sheep; nor to give milk as the
cow; nor to keep house as the
dog; but fed only to the slaugh-
ter. So a covetous rich man, just
like the hog, doth no good with
his riches whilst he liveth, but
when he is dead, his riches come
to be disposed of.—*Willet.*

Covetousness.

The eye admires, the heart
desires.

He has most that coveteth least.
A wise man wants but little be-
cause he desires not much.—*Sir*
P. Sidney.

Covetousness to be despised.

If money be not thy servant it
will be thy master. The covetous
man cannot so properly be said
to possess wealth, as that may be
said to possess him.

Cowardice reprehensible.

It is better to be the victim of
a coward, than to be the coward
himself.

Creation and redemption.

In creation God shows us His
hand, but in redemption God
gives us His heart.—*Monod.*

Creation and salvation.

The regeneration of a sinner is an evidence of power in the highest sense, not to create originally, which is great, but to create anew, which is greater; for when nature has once become evil, how infinite the glory of the act whereby it takes its place in the eye of the universe "very good." The creation of saints out of sinners is the demonstration whereby the divinity of the Gospel is most shortly and most convincingly displayed. Of all the Christian evidences, it alone proves that our religion does save from sin.—*W. Arthur.*

Criticism.

Ah! ne'er so dire a thirst of glory boast,
Nor in the critic let the man be lost.
Good nature and good sense must ever join;
To err is human, to forgive Divine.—*Pope.*

Cross, the.

The more God gives you of the cross, the more does that cross give you of God.—*Guyon.*

To the cross the Old Testament pointed, and from it the New Testament radiates.

Cross-bearing.

We are exhorted to carry our cross and cast our care upon the Lord; but we try to cast our cross, and carry our care.

Cross of Christ.

The cross of Christ is the key of paradise, the weak man's staff, the convert's convoy, the upright man's perfection, the soul and

body's health, the prevention of all evil, and the procurer of all good.—*Damascen.*

As the magnet of his highest attraction, the Christian's eye always trembles to the cross.—*W. M. Punshon.*

Archimedes wanted a fulcrum on which to place his lever, and then he said that he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever; and by that power all nations shall yet be lifted.—*Talmage.*

If thou bear the cross cheerfully it will bear thee, and lead thee to the desired end, namely, where there shall be an end of suffering, though here there shall not be. If thou bear it unwillingly, thou makest for thyself a new burden, and increasest thy load, and yet, notwithstanding, thou must bear it. If thou cast away one cross, without doubt thou shalt find another, and that, perhaps, a heavier one. Thou art deceived if thou seek any other thing than to suffer tribulation. And the higher a person hath advanced in the Spirit, so much the heavier crosses he oftentimes findeth, because the grief of his banishment increases with his love of God.—*T. à Kempis.*

Cross of Christ, our glory.

The cross, as the instrument by which our peace with God was wrought, as the stage whereon our Lord did act the last part of His marvellous obedience, consummating our redemption, as the

field whereon the Captain of our Salvation did achieve His noble victories and erect His glorious trophies over all the enemies thereof, was well assumed to be the badge of our profession, the ensign of our spiritual warfare, the pledge of our constant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and sole glory doth consist, for God forbid that I should glory save in the cross of Christ.—*Barrow.*

Cross of Christ, power of.

The cross is the invincible sanctuary of the humble, the dejection of the proud, the victory of Christ, the destruction of the devil, the confirmation of the faithful, the death of the unbeliever, and the life of the just.—*Quarles.*

Christ's cross is the Christ-cross of all our happiness, it delivers us from all blindness of error, and enriches our darkness with light; it restoreth the troubled soul to rest, it bringeth strangers to God's acquaintance, it maketh remote foreigners near neighbours, it cutteth off discord, concludeth a league of everlasting peace, and is the bounteous author of all good.—*Augustine.*

Cross, a ladder.

Crosses are ladders to heaven.

Cunning.

Cunning is to wisdom what an ape is to a man.—*W. Penn.*

Curses.

Curses are like chickens, they always come home to roost.—*Turkish Proverb.*

Cursing men are cursed men.—*J. Trapp.*

D

Daily cares.

Bring your cares to God by prayer in the morning, spread them before Him, and then make it appear by the composure and cheerfulness of your spirits, that you have *left* them with Him. Daily prayers are the best remedy for daily cares.—*M. Henry.*

Daily round, the.

The best things are nearest, breath in your nostrils, light in your eyes, flowers at your feet,

duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

Daily round of life.

The trivial round, the common task,
Would furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God.

Dancing, evil of.

As apothecaries do cover their pills with some sweet substance, whereby to make them go down the easier ; so the devil, under the spirit and pleasure of dances, maketh men to swallow lustful desires, and albeit they proceed to no greater iniquity, yet is this a mortal wound to the soul, considering that we know that such lusts are accursed in the sight of God.

Day-dreams, uselessness of.

It would not be easy to estimate the good of which day-dreams have defrauded the world. Some of the finest intellects have exhaled away in this sluggish evaporation and left no vestige on earth, except the dried froth, the obscure film which survives the drivel of vanished dreams, and others have done just enough to show how important they would have been had they awaked sooner, or kept awake longer.—*J. Hamilton.*

Death.

Death is a black camel which kneels at every door.—*Persian.*

Pale death approaches with an equal step, and knocks indiscriminately at the door of the cottage and the portals of the palace. Princes and peasants are alike subjected to the immutable law of mortality.—*Horace.*

Thou knowest not what time he will come ; wait always because thou knowest not the time of his coming, that thou mayest be prepared against the time he

cometh. And for this perchance thou knowest not the time, because thou mayest be prepared against all times.—*Augustine.*

Death only draws up the veil and reveals the glories of heaven to the emancipated soul of the Christian.

If thou expect death as a friend, prepare to entertain it ; if thou expect death as an enemy, prepare to overcome it ; death has no advantage but when it comes as a stranger.—*Quarles.*

There is no death ; what seems so is transition ;

This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death.

—*Longfellow.*

Death borders upon our birth, and our cradle stands in the grave.—*Bishop Hall.*

Death a bridge.

Death is the golden bridge from earth's clay banks to heaven's shore.—*Rutherford.*

Death is the crown of life.

Were death denied, poor men would live in vain ;

Were death denied, to live would not be life ;

Were death denied, even fools would wish to die.—*Young.*

Death, dread of.

Do not regret or dread to pass out of the one world into the other at His call and under His conduct, though through the dark passage of death, remembering that the keys are in so great and kind a hand, and that His good pleasure herein is no more to be

distrusted than to be disputed or withstood.—*J. Howe.*

Death, glorious approach of.

The nearer the saints approach to heaven the more its attractive force is felt. When the crown of glory is in view, when they hear the music of heaven, what a blaze of holy affections break forth from their souls.—*Bates.*

Death and life.

A Christian in this world is but gold in the ore ; at death the pure gold is melted out and separated, and the dross cast away and consumed.—*Flavel.*

When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust Thy mercy warms,
And mould it into heavenly mould. —*O. W. Holmes.*

Death preferred to lying.

Jerome writes of a brave woman who, being upon the rack, bade her persecutors to do their worst, for she was resolved to *die* rather than *lie*.

Death, a reaper.

There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.
—*Longfellow.*

Death, sleep of.

Sleep the sleep that knows not breaking,
Morn of toil, nor night of waking.
—*Scott.*

Deathbed, triumphant.

I go to life, and not to death,
From darkness to life's native sky ;
I go from sickness and from pain,
To health and immortality.
Let our farewell then be tearless,
Since I bid farewell to tears ;
Write this day of my departure
Festive in your coming years.

Death, visit of.

There is no flock, however watched and tended,
But one dead lamb is there ;
There is no fireside, howsoe'er defended,
But has one vacant chair.
—*Longfellow.*

Debt and its results.

Of what a hideous progeny is debt ! What lies, what meanness, what invasions on self-respect, what cares, what double-dealing ! How in due season it will carve the frank open face into wrinkles ; how, like a knife, it will stab the honest heart.—*D. Jerrold.*

Deception.

Oh, what a tangled web we weave,
When first we practise to deceive !
—*W. Scott.*

Deception, self.

A young girl was sweeping a room one day, when she went to the window-blind and hastily drew it down. "It makes the room so dusty," she said, "to have the sunshine coming in." The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunshine which made the dust. Now, many

persons imagine themselves very good people. One poor old man, who had lived all his life without a thought of love to God, said he was willing to die. "He didn't owe any man a shilling." If the Spirit of God should shine brightly into such a heart, how would it look? It would show them sins enough to crush them. This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves; and better still, He will show us the true way to happiness through sanctity.

Decision.

Things should never be done by halves; if it be right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but a day repeated.

Deed and will.

God takes men's hearty desires and will instead of the deed, where they have not the power to fulfil it; but He never took the deed instead of the will.—*R. Baxter.*

Deeds.

We live in deeds, not years; in thoughts, not breaths!

In feelings, not in figures on a dial.
We should count time by heart-throbs.

He most lives

Who thinks most, feels the noblest, acts the best.

—*Bailey.*

'Tis deeds must win the prize.

—*Shakespeare.*

Delays.

Defer no time, delays have dangerous ends.—*Shakespeare.*

Despondency.

Do not wonder at occasional castings down. The Bible would not be so full of "comfort ye's" and "fear not's" if God's children did not need them.—*Milne.*

Devil's mission.

The devil is the author of evil, the fountain of wickedness, the adversary of the truth, the corrupter of the world, man's perpetual enemy; he planneth snares, diggeth ditches, he goadeth souls, he suggesteth thoughts, exposeth virtues to hatred, maketh vices beloved, soweth error, nourisheth contention, disturbeth peace, and scattereth affliction.—*Ray.*

Dignity in Woman.

Grace was in all her steps, heaven in her eye,

In every gesture dignity and love.

—*J. Milton.*

Diligence, reward of.

The blessing of God doth so follow it, that more have been made honourable by their diligence than by their birth. "The hand of the diligent maketh rich," saith Solomon, and in another place, "The soul of the diligent shall be made fat," and elsewhere, "The hand of the diligent shall bear rule." From servants, many have grown to be masters, from hirelings to be

officers, through their diligence, as we see in Jacob, Joseph, David, and many more. Cicero, Fabius, Quintius, and others witness these things. Justinus, of a diligent herd-boy became a diligent commander, of a commander the emperor of the world, and one of the best. Thus diligence is ever accompanied with a blessing, which should it miss here, yet it shall have a sure reward from God. If through thy diligence thy five talents be made ten, over ten cities God will make thee ruler.—*N. Rogers.*

Discipline.

I never saw so little discipline as is now-a-days. Men will all be masters; they will be masters, and not disciples.—*Latimer, 1550.*

Discontent.

Discontent is the greatest weakness of a generous soul, for many times it is so intent upon its unhappiness that it forgets its remedies.

Discord among Christians.

As music, if the harmony of the strings be not consonantly fitted, the sound is not sweet or acceptable to any good and tuneable ear; even so, if Christians do disagree amongst themselves they are unacceptable to God.—*Cawdray.*

Discretion.

There are many more shining qualities in the mind of man, but there is none so useful as that of discretion. It is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them

to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence, virtue itself looks like weakness, the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.—*Addison.*

The better part of valour is discretion.—*Shakespeare.*

Dissatisfaction.

Dissatisfaction is a sin that peeps in more or less at everybody's door.

Divine commands.

So when my Saviour calls I rise
And calmly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.

—*Faber.*

God tells us to do our duties for His sake. The duties are not much, but the "for My sake" makes them great as mountains.—*Beecher.*

Divine help.

As a father when the way is rugged and difficult gives his child his hand to hold and guide, so doth God reach forth His almighty power for His saints to exercise their faith upon.

Divine life.

No one can live in God without being a channel for God.—*J. Pulsford.*

Divine life, source and growth.

If it be necessary to receive Christ in order to salvation, it is equally necessary to walk with Him in order to growth.—*J. Pulsford.*

Divine love, fulness of.

That which is from everlasting shall be to everlasting; if the root be eternal so are the branches. Divine love is an eternal fountain that never leaves running while a vessel is empty or capable of holding more; and it stands open to all comers. Therefore come, therefore come, and if ye have not sufficient of your own, go and borrow vessels not a few—pay your debts out of it and live on the rest.—*E. Coles.*

Divine presence in man.

Where in life's common ways
With cheerful feet we go;
When in His steps we tread
Who tread the way of woe;
Where He is in the heart,
City of God! thou art.

—*Palgrave.*

Doing good.

Omit no opportunity of doing good, and you will find no opportunity for doing ill.

An aged pilgrim, no less than ninety - one years of age, gave this advice to a young friend, an advice which every Christian would do well to follow: Do all the good you can; to all the people you can; in all the ways you can; and as long as ever you can.

Dreamers.

Dream after dream ensues, and still they dream that they shall still succeed, and still are disappointed.—*Cowper.*

Dreaming.

Fancy and humour, early and constantly indulged, may expect

an old age overrun with follies.—*Watts.*

Dress.

Dress as the flowers do, modestly, fitly.—*Partridge.*

Immodesty of outward fashion or gesture betrays evil desires. The heart that means well will never wish to seem ill, for commonly we affect to show better than we are.—*Hall.*

Drink and the Church.

Protestant and pious Britain is annually spending half-a-million on the world's salvation, and ninety-five millions on strong drink.—*J. Campbell.*

Drink, curse of.

Of almost all the causes of violence in the calendar, drink seemed to be the prominent cause.—*Baron Amplett.*

Drink curse.

By the ties that vice hath riven,
By the homes this sin has marred,

By the souls this curse hath driven

Unreclaimed to their reward;

By the earth which it is thinning,
By the hell which ends its track,

Use your influence with the sinning,

Guide your Father's stray sheep back. —*Gordon.*

Drink and its effects.

Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good man into an idiot, and the choleric into an assassin.

It gives bitterness to resentment ; it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity. Nor does this vice only betray the hidden faults of a man, and show them in their most odious colours, but often occasion faults to which he is not naturally subject. Wine throws a man out of himself and infuses qualities into his mind which he is a stranger to in his sober moments.—*Addison*.

Drink traffic.

Bear it to heart that I tell you from my own experience, that there is nothing which so militates against the glory of the country as this terrible passion for drink, which raises the revenue, but which debases my country.—*J. A. Roebuck*.

Drink traffic, curse to the country.

Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties, the public house holds its triumphant course.—*Times*.

Drunkenness.

Drunkenness and covetousness do much resemble one another ; for the more a man drinketh the more he thirsteth ; and the more he hath still the more he coveteth.

Drunkenness and crime.

The crying and besetting crime of intemperance is a crime

leading to nearly all other crimes.—*Justice Fitzgerald*.

The calendar was characterised by one of those appalling illustrations of the brutalising effects of intemperance which so constantly came before them. His impression, derived from constant experience in every county in England, was that more than one-half—he thought he might say considerably more than one-half—of the crimes that were brought before them were to be ascribed directly or indirectly to the influence of drink.—*Justice Lush*.

Drunkenness the great curse.

It seems to me nothing more nor less than a fury, withering and blighting the whole fame of England. Every week in the organ of the United Kingdom Alliance, there is published a ghastly column called "Fruits of the Traffic." It is no invention ; it is no rhetoric ; it is no exaggeration ; it is nothing that is disputable ; nothing that can be in the least questioned ; it is nothing in the world but a series of horribly prosaic cuttings from the accidents and offences, the police and the criminal reports of other newspapers, and it records calamity after calamity, and crime after crime, disease, shipwrecks, conflagrations, murders, the kicking and trampling of women, the maiming and murdering of little children, all of which are directly attributable to the effects of drink, not by any inference of the editor, but by the indignant declarations of judges, by the re-

iterated testimony of witnesses, and by the constant remorseful confession of the poor criminals themselves.—*W. Lawson.*

Duty.

I submit that duty is a power which rises with us in the morning, and goes to rest with us in the evening. It is co-extensive with the action of our intelligence. It is the shadow that cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*W. E. Gladstone.*

He too is doing a soldier's work who, though withdrawn from the line of battle, stands sentry at the gates, and looks after the military stores.—*Seneca.*

Duty only frowns when you flee from it; follow it, and it smiles upon you.

The consciousness of duty performed gives us music at midnight.—*Herbert.*

It is a trumpet-call that duty sounds, at which all the nobler attributes of humanity spring into life.—*Thayer.*

Duty is far more than love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water. No character, however harmoniously framed and gloriously gifted, can be complete without this abiding principle.—*M. Jameson.*

Duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and like the pro-

phet's wand it changes into a snake.—*D. Jerrold.*

Duty and action.

He who has well considered his duty will at once carry his convictions into action. Our acts are the only things in our power. They not only form the sum of our habits but of our character.—*S. Smiles.*

Duty and danger.

In evil times it fares best with them that are most careful about duty and least about safety.—*Hammond.*

Duty, fitness for.

God gives to every man
The virtues, temper, understanding, tastes,
That lift him into life; and lets him fall
Just in the niche he was ordained to fill.
—*Cowper.*

Duty, fulfilment of.

When thou knowest thy duty
and hast a divine command for it, delay not, but set upon it. Many undo themselves by delays; they think to do that hereafter which they never live to do. Practice is the life of all.—*Bury.*

Duty and labour.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine.
—*G. Herbert.*

Duty and love.

The world is full of beauty,
As brighter worlds above,

And if we did our duty
It might be full of love.

—*Anon.*

Duty, the pleasure of doing one's.

We all love to pluck the fairest fruit and to gather the sweetest flowers, but put this down as a truth worthy to be graven on a pillar of brass—that more enjoyable fruit grows by the wayside of the path of duty, than in all the wilderness of wilful inclination.

Duty, sense of.

I came here to perform my duty, and I neither do nor can enjoy satisfaction in anything

excepting the performance of my duty to my own country.—*Wellington.*

Dying.

Calm on the bosom of thy God,
Fair spirit, rest thee now,
E'en while with us thy footsteps trod,
His seal was on thy brow.

—*Mrs. Hemans.*

Dying moments.

Dying saints have almost declared things which it were not lawful for man to utter. They were overwhelmed with glory and unutterable bliss.—*C. H. Spurgeon.*

E

Early rising.

The morning hour has gold in its mouth.—*Franklin.*

Early rising, benefits of.

Many eminent men in the past years were noted for the habit of early rising. Notably, Dr. Doddridge at four, Bishop Burnet at four, Jewell at four, Wesley at five, Dr. Paley at five. Milton rose in winter often ere the sound of any bell awoke men to labour or devotion, and these men were not constituted differently to other men; their physical wants were the same.

Earnestness.

An Indian once hearing a white man object to a too great zeal, said, "I don't know about having

too much zeal, but I think it is better that the pot should boil over than not boil at all."

Earth's epitaph.

Earth's highest glory ends in,
Here he lies!
And "dust to dust" concludes her noblest song.

Earthly death and heavenly life.

It is heaven's peculiarity to be the land of the living. All this life is at most but the shadow of death, the gate of death, the sorrows of death, the snares of death, the terrors of death, the chambers of death, the sentence of death, the savour of death, the ministration of death, and the way of death.—*Griffith.*

Earthly troubles and heavenly joys.

As the earth is but a point in respect of the heavens, so are earthly troubles compared to heavenly joys.—*S. Herbert.*

Economy.

If your means suit not with your ends, pursue those ends which suit with your means.

In political as well as in household economy, the great question is, not so much what money you have in your pocket, as what you will buy with it, and do with it.—*J. Ruskin.*

Economy to be commended.

Economy is no disgrace; it is better living on a little, than outlive a great deal.

Economy, value of.

In the family, as in the State, the best source of wealth is economy.—*Cicero.*

Education.

'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined.

Education a blessing.

The greatest advantage that a man can procure for his children, is to have them well educated.—*Asiatic Proverb.*

Education, course of.

Lord! with what care hast thou begirt us round.

Parents first season us; then schoolmasters

Deliver us to laws; they send us bound to rules of reason.

—*G. Herbert.*

Education in England and Wales.

The report of the Committee of Council on Education (England and Wales) has been issued. It states, that in the year ended August 31st, the inspectors visited 18,062 day schools in England and Wales, to which annual grants were made, these furnishing accommodation for 4,389,633 scholars, or rather more than one-sixth of the population. There were on the registers the names of 4,045,362 children, of whom 1,268,250 were under seven years of age, 2,573,801 between seven and thirteen, 157,584 between thirteen and fourteen, and 45,727 above fourteen. These figures show some improvement upon the returns quoted in the last report, the accommodation having increased by 148,880 school places (or 3.51 per cent.), and the scholars on the registers by 149,538 (3.84 per cent.) The average attendance also has increased by 112,619 (4.09 per cent.), and the number of children individually examined by 91,465 (4.8 per cent.)

Education, influence of.

Let the soldier be abroad if he will, he can do nothing in this age. There is another personage, a personage less imposing in the eyes of some, perhaps insignificant. The schoolmaster is abroad, and I trust to him, armed with his primer, against the soldier in full military array.—*Lord Brougham.*

Education and its results.

Let the aim of education be to convert the mind into a living

fountain, and not a reservoir.—
Dr. Mason.

Education, value of.

Train up a child in the way he should go; and when he is old he will not depart from it.—*Proverbs* xxii. 6.

Education, value of a good.

An industrious, religious, and virtuous education of children is a better inheritance for them than a great estate. To what purpose is it to heap up great estates and have no concern what manner of heirs you leave them to?—*Crates.*

Egotism.

The more any one speaks of himself, the less he likes to hear another talked of.—*Lavater.*

Some people will never learn anything because they understand everything too soon.

Eminent men, lowly origin of.

Sir H. Davy, inventor of the safety lamp, an apothecary's boy.

Defoe, the author of "Robinson Crusoe," was a brickmaker.

Jeremy Taylor, the eloquent divine, was the son of a barber.

H. Kirke White, poet, son of a butcher.

Faraday the chemist, a book-binder.

Homer sang his own verses in the street.

Stephenson, the railway king, an engine fireman.

Dr. Livingstone, the famous traveller, a factory lad.

Sir Isaac Newton and Burns were labourers.

Hugh Miller, a stonemason.
John Bunyan was a tinker.
Dr. Kitto, a workhouse boy.
Haydn the musical composer, a wheelwright.
Shakespeare, a wool-comber.

Employment, value of.

Employment, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.—*Burton.*

Enemies, love our.

It was wont to be said of Archbishop Cranmer, if you would be sure to have Cranmer do you a good turn, you must do him some ill one; for though he loved to do good to all, yet especially he would watch for opportunity to do good to such as wronged him. O that there were but a few such leading men of such sweet spirits amongst us, how great a blessing of peace might we enjoy! Did we but rejoice in any opportunity in doing any office of love to those who differ from us—yea, to those who have wronged us—things would be in a better posture than they are.—*Foxe.*

Enjoyment, present and future.

We should take a prudent care for the future, but so as to enjoy the present.

It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

Envy.

As a moth gnaws a garment, so doth envy consume a man.—*Chrysostom.*

As rust consumeth the iron, so doth envy waste the man that is possessed therewith; for it is a moth to the heart, a canker to the thought, and a rust to the soul.—*Cawdray.*

Base envy withers at another's joy,
And hates that excellence it cannot reach.—*Thomson.*

Envy, a vice.

Take heed you harbour not that vice called envy, lest another's happiness be your torment, and God's blessing become your curse. Virtue corrupted with vain glory turns to pride; pride poisoned with malice becomes envy. Join, therefore, humility with your virtue, and pride shall have no footing, nor envy find an entrance.

Error.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

It is common for men to err, but it is only a fool that perseveres in his error; a wise man, therefore, alters his opinion—a fool never.—*Latin Proverb.*

Eternal life, reality of.

"Because I live, ye shall live also," is the delightful intimation which the Saviour gives us, that we are partakers of eternal life. We had never found this jewel if He had not rolled away the stone which covered it.—*C. H. Spurgeon.*

Eternity.

Eternity will be one glorious

morning, with the sun ever climbing higher and higher; one blessed spring-time, and yet richer summer, every plant in full flower, but every flower the bud of a lovelier.—*Macduff.*

Eternity is duration, without beginning and without end.—*Bishop Wilson.*

Eternity, blessedness of.

O vast eternity! how dost thou swallow up our thoughts, and entertain us at once with delight and amazement! This is the very top and highest pitch of our happiness, upon which we may stand secure, and look down with scorn upon all things here below; and how small and inconsiderable do they appear to us, compared with the vast and endless enjoyments of our future state.—*Tillotson.*

Eternity, definition of.

The following question was put in writing to a boy in the deaf and dumb school at Paris. What is eternity? He wrote as an answer, The lifetime of the Almighty.

Eternity, importance of.

That which lasts for ever is all-important: that which must end is but a trifle.

Everlasting joy and strength.

Oh how good it is, rejoicing in the strength of that arm which shall never wither, and in the shadow of those wings which shall never cast their feathers! In Him that is not there yesterday, and here to-day, but the same yesterday, to-day, and for ever.

For as He is, so shall the joy be.
—*L. Andrewes.*

Evil, cause of.

Evil is wrought by want of thought,

As well as want of heart.

Evil habit, results of.

Coleridge says : " Evil habit first draws, then drags, and then drives." Or, as an eminent French writer expresses it, " We are insensibly led to yield without resistance to slight temptations which we despise, and gradually we find ourselves in a perilous situation or even falling into an abyss, and then we cry out to God, ' Why hast Thou made me ? ' "

Evil, principles of.

It is better to destroy the principles of evil than be constantly fighting.—*Barfield.*

Evil thoughts.

Evil thoughts are the marrow of sin ; the malt that sin is brewed from ; the tender which catches the sparks of the devil's temptations ; the churn in which the milk of imagination is churned into purpose and plan ; the nest in which all evil birds lay their eggs.—*C. H. Spurgeon.*

Example.

Noble examples excite us to noble deeds.—*Seneca.*

Example demonstrates the possibility of success.—*Colton.*

Example better than precept.

We live in an age that hath more need of good examples than precepts.—*G. Herbert.*

Example is more forcible than precept. People look at my six days in the week to see what I mean on the seventh.—*B. Cecil.*

Examples, parental.

A worthy father was one day carefully picking his way along the mountain side, and his child called out, " Take care, father ; take a safe path, for I am coming after you." If older Christians, whilst passing along the rugged hill of life, would only remember that young Christians and children are coming after them, how much more circumspect would they be concerning the path taken.
—*Dr. Johnson.*

Example, power of.

Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time.
—*Longfellow.*

Excess takes away pleasure.

As too bright a light dazzleth our sight, and too great a noise hindereth our hearing ; so, likewise, too great curiosity in devising our pleasures taketh away a great part of the fruition of our delights ; neither is there anything that maketh our meat savoury than hunger and health.—*Cawdray.*

Experience, school of.

Experience keeps a dear school, but fools will learn in no other, and scarce in that ; for it is true, we may give advice, but we cannot give conduct. However, they that will not be counselled cannot be helped, and if you will not hear reason, she will surely rap your knuckles.—*Franklin.*

Expression.

Expression is the dress of thought.

Eye, apple of the.

The allwise Creator has placed the eye in a well-protected position ; it stands surrounded by projecting bones, like Jerusalem, encircled by mountains. Moreover, its Great Author has surrounded it with many tunics of

inward covering besides the ledge of eyebrows, the curtain of the eyelids, and the fence of the eyelashes ; and in addition to this, He has given to every man so high a value for his eyes, and so quick an apprehension of danger, that no member of the body is more faithfully cared for than the organ of sight. Thus the Lord keeps the Christian, for he is a member of His mystical body.—*C. H. Spurgeon.*

F**Failure, a source of hope.**

Nor deem the irrevocable past
As wholly wasted, wholly vain,
If rising on its wrecks at last
To something nobler we attain.

Faith.

Faith in God is the still that extracts the elixir from all the things of life.

“Faith, mighty faith, the promise sees,

And looks to that alone ;
Laughs at impossibilities,
And cries, ‘It shall be done.’”

Faith is the door whereby we enter into the house of God.—*Erasmus.*

Faith opens a way for the understanding, unbelief closes it.—*Augustine.*

The hand of faith never knocked at heaven in vain.

Thou canst find more in the woods than in a corner. Stones and trees will teach thee what

thou shalt not hear from learned doctors.

Faith honours God. God honours faith.

True faith is strengthened by trial, just as a piece of steel is made brighter the harder it is filed.—*Gregory.*

If a man is thirsty, a rope and a bucket are not in themselves of much use to him, but yet if there is a well near at hand the very thing that is wanted is a rope and a bucket, by means of which the water can be lifted. Faith is the bucket, by means of which a man may draw water out of the wells of salvation and drink to his heart's content. Use your faith now, and drink from the well of Bethlehem which Jesus has filled for you.—*Spurgeon.*

God never gives faith without trying it.—*M'Cheyne.*

Doubting one! thou hast often said, “I fear I shall never enter

heaven." Fear not! all the people of God shall enter there. I love the quaint saying of a dying man who exclaimed, "I have no fear of going home; I have sent all before me; God's finger is on the latch of my door, and I am ready for Him to enter." "But," said one, "are you not afraid lest you should miss your inheritance?" "Nay," said he, "nay, there is one crown in heaven which the angel Gabriel could not wear; it will fit no head but mine. There is one throne in heaven, which Paul the Apostle could not fill; it was made for me, and I shall have it." O Christian, what a joyous thought! thy portion is secure; "there remaineth a rest."
—*Spurgeon*.

Faith is the soul's eye, which must be fixed upon Christ; the soul's hand, to lay hold upon Christ; the soul's mouth, to feed upon Christ.—*Bury*.

Faith, a child's.

The life and faith of children are the best, for they have not only the word, but to it they hold fast, and simply give God the honour of believing that He is truthful, holding what He promises for certain.—*M. Luther*.

Faith, definition of.

Faith is the warm and steadfast eye of our life in Christ; it is the glance of God in the soul.—*J. Pulsford*.

What is faith? It is the power to see things which have no visible or sensuous representation. It is the power to apprehend princi-

ples instead of things material: It is the power to live in the presence of things invisible, not incarnated, and to perceive them more clearly than the things which come in at the eye-gate or the ear-gate. And all the great heroes who have gone before lived by faith.—*H. W. Beecher*.

Faith, exercise of.

There is nothing like faith to help at a pinch; faith dissolves doubt as the sun drives away mists. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so. Wherefore, faith must always be in lively exercise. Faith is the eye, is the mouth, is the hand, and one of these is of use all day long. Faith is to see, to receive, to work, or to eat, and a Christian should be seeing, or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. "At what time," saith David, "when I am afraid I will trust in Thee."—*J. Bunyan*.

Faith and experience, source of.

Faith must make use of experiences, and read them over to God out of the register of a sanctified memory, as a recorder to Him who cannot forget. With an unchangeable God it is a most effectual argument to remind Him of His ancient mercies and His eternal love. By tracing all that we enjoy to the fountain-head of everlasting love, we shall greatly cheer our hearts; and those do us but sorry service who try to dis-

suade us from meditating of this and kindred subjects.—*Dickson*.

Faith, eye of.

God looks down upon those with an eye of favour who sincerely look up to Him with the eye of faith.—*M. Henry*.

Faith and fidelity.

Founded on the Rock, faith can afford to gaze undismayed at the approach of infidelity.—*F. W. Robertson*.

Faith, filial.

A German botanist, who was travelling in Asiatic Turkey, saw a rare flower hanging from an inaccessible precipice. Desirous to obtain it, he offered first ten piastres, then twenty, afterwards half a pound, and finally one pound to a tempted but hesitating boy near him, if he would be hung over with a rope and cut the plant. The boy, struck with a new thought, said, "Wait a moment, and I will go for my father to come and hold the rope; then I will willingly be hung over, and shall not care whether you pay me or not." So, if God our Father is our friend and Christ our Saviour, all is well.

Faith, growth of.

Faith grows valiant in faith; albeit it began like a coward and staggered in the first conflict, yet it groweth stout and incontinent, and pulls its adversaries under foot.—*D. Dickson*.

Faith and hope versus Sight and reason.

So long as sight and reason find footing in matters there is

no place for faith and hope; the abundance of human helps puts not grace to proof, but the strength of faith is the absence of them all. A man is stronger when he goeth on his feet alone than when he standeth by a grip in his infancy, or leaneth on his staff in old age. The two feet of faith and hope serve us best when we are fixed on the Rock of Sion alone.—*W. Struther*.

Faith and knowledge.

Faith is an intelligent grace, though there can be no knowledge without faith. Yet there can be no faith without knowledge. One calls it quick-sighted faith. Knowledge must carry the torch of faith before it.—*T. Watson*.

Faith, life of.

None live so easily as those that live by faith.—*M. Henry*.

Faith, a living.

As the sun, except it shine and beat upon the face of the earth, there will no fruit spring, increase, or ripen; even so, except faith shine in the souls of men, they shall never be acceptable to God.—*Cawdray*.

Faith, need of.

If we have no vessel, we cannot catch the rain from heaven; if we have no goblet of faith, we cannot catch the wine of grace.—*J. Parker*.

Faith, in prayer.

The arrow of prayer that would hit the mark must be drawn with full strength. He that, in prayer for grace, *will* not be denied, *shall* not be denied.—*Swinnock*.

Faith, prayer for.

Increase our faith, beloved Lord,
For thou alone canst give
The faith that takes Thee at Thy
word,

The faith by which we live.

Increase our faith! so weak are
we

That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.

—*F. R. Havergal.*

Faith and reason.

For Faith sees above, and Reason
below,

So Faith can see more than
Reason doth know.

Faith, sailing by.

"You see that buoy, sir, moored in the bay?" said the captain of the steamship in which we visited the Orkneys. "Yes," we replied, after carefully picking out in the twilight the well-known danger-signal. "Well, there is a reef of rocks that, starting from the shore, runs to a point within ten yards of that buoy. The worst thing about it is that there is no indication of the reef; even at low water it is covered with water, and woe be to the ship that should strike upon that dangerous reef. In the dark nights that buoy is an object of deep interest to me; anxiously do I look out for it, and we steer with care until it is found." As we conversed with the captain, we ascertained that he knew all this by faith; that the reef was simply marked in his chart—that he had never proved for himself the fact; he had never been in a

boat and sounded the depth, or, better still, dived down to ascertain by personal knowledge that the reef was there. He was a believer, and rested in the testimony of his charts, even as we who are believers and Christians trust in the testimony of the Word of God.

Faith, simple.

Faith asks no questions, How can these things be? It stays not to inquire, Am I elected? Am I worthy? but, Am I a poor, needy, unworthy, perishing sinner?

Faith, trial of.

Those who by faith see the invisible God, make no account of present losses and crosses.—*Rutherford.*

Faith, timid at the onset, is often strongest in the hour of need. It is faith, not daring, which is the stuff of which martyrs are made, and the most sensitive natures—natures which have quivered like an aspen at the threatening of trouble—have been emboldened into the very heroism of sacrifice when the trial came.—*W. M. Punshon.*

Faith, tried.

Faith, like gold, must be tried in the fire before it can safely be depended on.—*J. Hart.*

Faith and unbelief.

Faith is the root of all good; unbelief is the root of all evil. Faith maketh God and man good friends; unbelief maketh them foes. Faith bringeth God and man together; unbelief sundereth them.—*P. Hamilton.*

Faith, value of.

Faith is compared unto gold, but faith is much more noble than gold; for as gold is the most precious metal in things mortal, so faith doth most excel in things spiritual.—*Cawdray*.

Faith, what is ?

It was a beautiful reply of a child when asked, "What is faith?" and she answered, "Doing God's will and asking no questions."—*Children's Friend*.

Faith and works.

Faith is the root of all good works. A root that produces nothing is dead.—*Bishop Wilson*.

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our natural life as men, for faith is the soul of religion, and works are the body.—*Colton*.

Faith, then works.

By flowers understand faith, by fruit good works. As the flower or blossom is before the fruit, so is faith before good works; so neither is the fruit without the flower, nor good works without faith.—*Bernard*.

Faith's assurance.

Faith's assurance that in the Lord Jehovah there is everlasting strength, even while we have not the experience of the communications of it, is a cordial against fainting.—*Halyburton*.

Faithfulness.

You like to have a faithful servant, and yet you do not wish to be faithful to God. You who have

a servant, remember that you have a Lord and Master.—*Augustine*.

Falsehood.

The worst untruth of all is that which begins by making falsehood appear like truth, because it will end with making truth itself appear like falsehood.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—*Pope*.

Falsity of the world.

Earth's entertainments are like those of Jael,—

Her left hand brings me milk, her right—a nail. —*Fuller*.

Fame.

The perfume of heroic deeds.—*Socrates*.

Among the writers of all ages some deserve fame, and have it; others neither have nor deserve it; some have it, not deserving; others, though deserving, yet totally miss it, or have it not equal to their deserts.—*J. Milton*.

Fame is like a river that beareth up things light and swollen, but drowns things weighty and solid.—*Lord Bacon*.

Fame, danger of.

Great merit and high fame are like a high wind and a large sail which do often sink a vessel.

Family life.

O the blessings of a home where old and young mix kindly,
The young unawed, the old unchilled in unreserved commune!

—*M. F. Tupper*.

Family prayer.

A family without prayer is like a house without a roof, it has no protector.—*W. Jay.*

"Oh ye mothers, whom death has deprived of your best half! say not that you are too feeble to conduct the family altar, or that it is not woman's place; methinks it is even a sight that angels must weep with joy when they look upon; and surely God Himself must listen, if that were possible, with a doubly attentive ear, as that young mother, in her solitude and her weakness, gathers the fatherless little ones around her morning by morning, and presents them with tearful eyes and aching heart to their father's God.
—*Ruby.*

Father, our heavenly.

God bears not in vain the name of Father, He fills it up to the full. It is a name of indulgence, of hope, of provision, a name of protection. It argues the mitigation of punishment, a little is enough for a father. In all temptations let us fly to our Father and expect from Him all that a father should do for his child, as provision, protection, indulgence, yea, and seasonable corrections (which are as necessary for us as our daily bread); and when we die we may expect our inheritance, because in Christ He is our Father.—*R. Sibbes.*

Faults.

In other men we faults can spy,
And blame the mote that dims
their eye,

Each little speck and blemish
find,
To our own stronger errors blind.
—*Gay.*

Fault-finding.

Never employ yourself to discern the faults of others, but be careful to prevent and mend your own.

Faultless.

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is,
nor e'er shall be.
—*Pope.*

Fear.

Fear has many eyes.
Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.
—*Longfellow.*

Field similitudes.

The vine clinging to the elm acknowledges its weakness, and at the same time makes itself strong.
—*Faith.*

The morning glory makes a fair show at sunrise, but withers as soon as it becomes hot. *Excitement without principle.*

To cut off the top of the dock does no good, its root must be eradicated. *Sin is the dock-root.*

The thistle has a beautiful blossom, but it is so armed with spines that nobody likes to touch it. *Beauty and bad temper.*

Thistle-seeds have wings. *Bad principle.*

The elder bush produces delicate and fragrant blossoms, but the farmer abhors it, because if

he gives it a foot it will take a rood. *Obtrusiveness.*

—*Odds and Ends.*

Fight, Christian.

Put on "the whole armour of God," that the enemy may not find you, but God in you.—*J. Puleford.*

Filial love.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things that they have done for thee!

Filial piety.

If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy.—*Hooker.*

Flatterer, A.

The philosopher Bras being asked what animal he thought the most harmful, replied, "That of wild creatures, a tyrant; that of tame ones, a flatterer."

Flatterers not friends.

Those are our friends who reprimand us, not those who flatter us.

Flattery, beware of.

As there is nothing more dangerous than poisoned honey, so nothing ought more to be avoided than a flattering friend.—*Cavendish.*

When all the world applauds you most, beware;
'Tis often less a blessing than a snare.

Distrust mankind; with your own heart confer,
And dread e'en there to find a flatterer. —*Young.*

Flattery, use of.

The coin most current among mankind is flattery, the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

Fleetness of time.

To be pained for a minute, to fear for an hour, to hope for a week—how long and weary! But to remember fourscore years is to look back upon a day.

Flowers.

Flowers of all created things are the most innocent and simple, and most superbly complex playthings for childhood, ornaments for the grave. Flowers beloved by the wandering idiot, and studied by the deep-thinking man of science. Flowers, that of all the perishing things are the most perishing, yet of all earthly things are the most heavenly. Flowers, that unceasingly expand to heaven their grateful, and to man cheerful, looks, partners of human joy, soothers of human sorrow, fit emblems of the victor's triumph, of the young bride's blushes, and graceful upon solitary graves. Flowers are in the volume of nature what the expression, "God is love," is in the volume of revelation.—*Odds and Ends.*

Flowers, beauty of.

Not a flower
But shows some touch, in freckle, streak, or stain,

Of His unrivall'd pencil. He
 inspires
 Their balmy odours, and imparts
 their hues,
 And bathes their eyes with nectar,
 and includes,
 In grains as countless as the sea-
 side sands,
 The forms with which He sprinkles
 all the earth. —*Cowper.*

Flowers, lesson of the.

To comfort man, to whisper hope,
 Whene'er his faith is dim—
 That who so careth for the flowers,
 Will much more care for Him!

Flowers, luxury of.

God might have bade the earth
 bring forth
 Enough for great and small,
 The oak tree, and the cedar tree,
 Without a flower at all.
 We might have had enough,
 enough
 For every want of ours,
 For luxury, medicine, and toil,
 And yet have had no flowers.

Flowers and rain.

Rain, do not hurt my flowers, but
 gently spend —
 Your honey-drops; do not press
 to smell them here.
 When they are ripe, their odour
 will ascend,
 And at your lodging with their
 thanks appear. —*G. Herbert.*

Flowers, use of.

To minister delight to man,
 and beautify the earth.

Flowers, wild.

When forth I go upon my way, a
 thousand joys are mine,
 The clusters of dark violet, the
 wreaths of the wild vine;

My jewels are the primrose pale,
 the bindweed, and the rose,
 And show me any courtly gem
 more beautiful than those.

—*M. Howitt.*

Fools.

Satan never sends a fool on his
 errands. —*Burkett.*

Forbearance, acts of.

It is said of Julius Cæsar that
 upon any provocation he would
 repeat the Roman alphabet before
 he suffered himself to speak, that
 he might be more just and calm
 in his resentments, and further
 that he could forget nothing but
 wrongs and remember nothing but
 benefits. The Emperor Antonius
 said, "It becomes a man to love
 even those that offend him." Epe-
 tetus said, "A man hurts
 himself by injuring me; what
 then? shall I therefore hurt my-
 self by injuring him?" Seneca
 observed, "In benefits it is a dis-
 grace to be outdone, in injuries to
 get the better."

Forgiveness.

Hath any wronged thee? Be
 bravely revenged; slight it, and
 the work's begun; forgive it, and
 'tis finished. He is below himself
 that is not above an injury.

A blind boy once said "that
 forgiveness is like the sweet smell
 which flowers breathe when they
 are trampled upon."

Forgiveness, divine.

To err is human, to forgive
 divine. —*Pope.*

God pardons like a mother who
 kisses the offence into everlasting
 forgetfulness. —*H. W. Beecher.*

Forgiveness, generous.

This is a manner of forgiving so divine, that you are ready to embrace the offender for having called it forth.—*Lavater*.

Forgiveness of God.

Do you suppose that if, when crossing the plains, I saw a man who abused me, desolate and sick, I would not get off the car and help him? Would I leave him to the Indians or starvation? Would I not succour him in his distress? And am I better than God? Am I more sympathetic toward those who are suffering than He is? And if I know how to forgive an enemy, and how to pray for those who despitefully use me, and how to love them into rectitude, how much more does the divine nature know how to do these things?—*H. W. Beecher*.

Forgiveness necessary.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man had need to be forgiven.—*G. Herbert*.

Formality.

Not all that go to church say and pray their prayers.

Fortitude.

We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror which reflects every object without being sullied by any.—*Confucius*.

Fortune.

Fortune knocks once at least at every man's door.

Fortune often *sells* to the hasty what she *gives* to those who wait.

Freedom and Slavery.

Truest freedom is to share
All the charms our brothers wear,
And with heart and hand to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen or the weak;
They are slaves who will not
choose

Hatred, scoffing, and abuse,
Rather than in silence shrink
From the Truth they needs must
think,

Men, whose boast it is that ye
Come of fathers brave and free.
If there lives a man whom ye
By your labour can make free,
Then ye are not free and brave,
While there breathes on earth a
slave.

Friend, choice of.

Be not the fourth friend of him who had three before and lost them.—*Lavater*.

He that you mark out for your friend, let him be a virtuous person, for a bad man can neither love long, nor be long beloved, and the friendships of wicked men are rather to be called conspiracies than friendships.—*Colton*.

Friends and enemies.

Among your good friends, let Christ be the best; among your enemies, count sin the worst.

Friends, equality of.

I love to draw
Even here on earth, on towards
the future law,
And heaven's fine etiquette; when
who? and whence?

May not be asked ! and at the
wedding feast,
North shall sit down with south,
and west with east.

—*Burridge.*

Friends in heaven, recognition of.

"I am fully persuaded that I shall love my friends in heaven, and therefore know them ; and this principally binds me to them on earth. If I thought I should never know them more, nor love them after death, I should love them comparatively little now, as I do all other transitory things."
—*R. Baxter.*

Friendly people.

The influence of genuine friendliness is wonderful. We have met people who were so kind and cordial in manner, so responsive in look and greeting, and so swift in doing and saying courteous and gracious things, that they seemed to diffuse a sweet atmosphere around them. How beautiful they were, even though sometimes they had plain faces and rough hands. No face is ever hopelessly plain through which a friendly soul looks out upon the world.

Friendship.

Friendship improves happiness and abates misery by the doubling of our joy and dividing of our grief.

Life without friendship is like the sky without the sun.—*Cicero.*
Friendship ! mysterious cement of the soul !

Sweetener of life and solder of society,
I owe thee much.

—*Blair.*

Friendship in adversity.

The light of friendship is like the light of phosphorus, seen plainest when all around is dark.

Friendship, false and true.

False friendship, like the ivy, decays and ruins the walls it embraces, but true friendship gives new life and animation to the object it supports.—*Burton.*

Friendship, real.

Real friendship is a slow grower, and never thrives unless engrafted upon a stock of known and reciprocal merit.—*Lord Chesterfield.*

Friendship, test of.

Adversity does not take from us our true friends, it only disperses those who pretended to be such.

Friendship, value of.

Those hours are not lost that are spent in cementing affection : for a friend is above gold, precious as the stores of the mind.—*Tupper.*

Frost.

The frost is God's plough which he drives through every inch of ground in the world, opening each clod and pulverising the whole.—*Fuller.*

Frugality.

Never exceed thy income. Youth may make,
Even with the year, but age of it will hit,

Shoots a bow-shot, and lessens
still its stake,
As the day lessens and his life
with it,
Thy children, kindred, friends
upon thee call
Before thy journey, fairly part
with all.

—G. Herbert.

Frugality and thrift.

A good layer-up makes a good layer-out, and a good sparer is a good spender. No alchemy equal to saving.

Future happiness.

A man cannot be truly happy here without a well-grounded hope of being happy hereafter.

Future happiness, anticipated.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

Future life, the bright side.

"I am on the bright side of seventy," said an aged man of God, "the bright side because nearer to everlasting glory." "Nature fails, but I am happy," said another. "My work is done," said the Countess of Huntingdon, when eighty-four years old; "I have nothing to do but to go to my Father." To a humble Christian it was remarked,

"I fear you are near another world." "Fear it, sir," he replied; "I know I am, but blessed be the Lord, I do not fear it; I hope it."

Future, preparation for.

Most men work for the present; a few for the future. The wise work for both, for the future in the present, and for the present in the future.—*Helps.*

Future state.

We know not what we shall be,
but are sure

The spark once kindled by
the Eternal Breath

Goes not out quite, but some-
where doth endure

In that strange life we blindly
christen death.

Somewhere he is, though where
we cannot tell,

But wheresoe'er God hides
him, it is well.

Future, wisely hidden.

Let no man seek

Henceforth to be foretold what
shall befall

Him or his children! evil he
may be sure

Which neither his foreknowing
can prevent

And be the future, evil shall no
less

In apprehension than in sub-
stance feel

Grievous to bear. —J. Milton.

G

Gambling, evil of.

It may be noted that the habit of gambling is of all others the most hardening, for men could practise it even at the foot of the cross while besprinkled with the blood of the Crucified. No Christian will endure the rattle of the dice when he thinks of this.—

C. H. Spurgeon.

Gambling, sin of.

Avoid gambling, for among many other evils which attend it are these, loss of time, reputation, health, fortune, and temper, ruin of families, defrauding of creditors. And what is frequently the effect of it? The loss of life both temporal and eternal.

Generosity.

You shall only receive in proportion to what you give.—*Asiatic Proverb.*

He gives doubly who gives quickly.

I give thee all. I can no more,
Though poor the offering be.

My heart and lute are all the store
That I can give to thee.

—*T. Moore.*

Who shuts the hand hath lost his gold,

Who opens it hath it twice told.

—*G. Herbert.*

I have known men who have fasted, and prayed, and groaned, and yet would not give the afflicted one farthing. But God said

to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."—*Basil.*

Cæsar used to say, "That no music was so charming in his ears as the requests of his friends and the supplications of those in want of his assistance."

Generosity, Christian.

Christian beneficence takes a large sweep. That circumference cannot be small of which God is the centre.—*H. More.*

Genius.

Bright as the pillar rose at Heaven's command,

When Israel marched along the desert land,

Blazed through the night on lovely wilds afar,

And told the path—a never-setting star ;

So heavenly genius in thy course divine,

Hope is the star, her light is ever thine.

—*Campbell.*

Gentleness.

Divine gentleness is the supreme power. The sweetest influences are the mightiest.

Giver, a cheerful.

It is not said that the Lord loveth a *liberal* giver, but a cheerful giver. He accepteth the gift "according to that a man hath, and not according to that a man hath not."—*Burkitt.*

Giver of all good.

A lady applied to a celebrated philanthropist on behalf of an orphan child. When he had bidden her draw on him for any amount, she said, "As soon as the child is old enough I will teach him to thank you." "Stop," said the good man, "you are mistaken. We do not thank the clouds for rain; teach the child to look higher, and to thank Him who gives both the rain and the clouds."

God.

The eternal Watcher never slumbers; His eyes never know a sleep.—*C. H. Spurgeon.*

God all-seeing and searching.

God searcheth not as man searcheth, by inquiring into that which before was hid from him; His searching is no more than His beholding; He seeth the heart, He beholdeth the reins; God's very sight is searching (Heb. iv. 13).—*W. Gurnall.*

God the bountiful provider.

Does not God provide for all the birds, and beasts, and fishes? Do not the sparrows fly from their bush and every morning find meat where they laid it not? Do not the young ravens call to God, and He feeds them? And were it reasonable that the sons of the family should fear the father would give meat to the chickens and the servants, his sheep and his dogs, but give none to them? He were a very ill father that should do so; or he were a very foolish son that should think so of a good

father. But, beside the reasonableness of this faith and this hope, we have infinite experience of it; how innocent, how careless, how secure is infancy, and yet how certainly provided for! We have lived at God's charges all our life, and have (as the Italian proverb says) sat down to meat at the sound of a bell, and hitherto He hath not failed us; we have no reason to suspect Him for the future.—*J. Taylor.*

God, the eternal purposes of.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little faggot of God's will fastened upon its back.—*F. W. Faber.*

God everywhere.

A little child six years of age, being introduced into company, was asked by a clergyman "where God was?" with the offer of an orange. "Tell me," replied the boy, "where He is not, and I will give you two."

God, faithfulness of.

God never forsakes a man unless He is first forsaken by him.—*Augustine.*

God, a just.

A just God—look that out in the gospel dictionary, and you will find that it means a Saviour.—*W. M. Punshon.*

God loveth His children.

As a father's anger is rather love than anger, and his correction is to be counted rather a love

token than a punishment, so in like manner is God's anger towards His children who fear Him and keep His covenants; and, therefore, His correction is a love-token and no punishment.—*Cawdray.*

God, mercy of.

God's mercy is so great that it forgives great sins to great sinners, after great lengths of time, and then gives them great favours, and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well says—"It must be great mercy or no mercy; for little mercy will never serve my turn."

God, a prayer-hearing.

I have often heard persons say in prayer, "Thou art a prayer-hearing and a prayer-answering God," but the expression contains a superfluity, since for God to hear is, according to Scripture, the same thing as to answer.—*C. H. Spurgeon.*

God our shield.

God says, "I am thy shield and thy exceeding great reward." Now see if your own heart can give the countersign, "Thou art my portion, O Lord." If you have the one, the other is yours.—*E. Wetherall.*

God, wrath of.

I have read that the frown of Queen Elizabeth killed Sir Christopher Hatton, the Lord Chancellor of England. What then shall the frowns of the King of nations do? If the rocks rend, the mountains melt, and the foundations of

the earth tremble under His wrath, how will the ungodly sinner appear when He comes in all His royal glory to take vengeance on all that knew Him not, and that obeyed not His glorious gospel?—*C. Bradbury.*

God's blessing, the value of.

It was a good saying of that poor woman in the "Book of Martyrs," who being threatened to have but a little bread one day, and a little water on the next, replied, "If you take away my meat, God, I hope, will take away my hunger!" If God give but a little, He can make that little serve the turn, and then enough is as good as a feast. Well, then, is thy provision small? thy appetite shall be less. Is there but a little meal in the barrel, a little oil in the cruse? God will make it hold out. Is that little coarse, and none of the finest? "Brown bread and the gospel," said Mr. Greenham, "is good cheer;" and, indeed, "brown bread and the blessing of God is a rich banquet." It is not the greatness and daintiness of the fare, nor the clothing in soft raiment, but God's good blessing, that doth nourish and strengthen the body of man. God makes bread to be a staff and a stay to satiate the righteous man. When the wicked may have the staff broken to them, but the stay taken away; they eat, and are not satisfied; they drink, but their thirst is not at all quenched.—*Plummer.*

God's care of His children.

This is a sweet thought. God

begins His care over us from the earliest hour. We are dandled upon the knee of mercy, and cherished in the lap of goodness. Our cradle is canopied by divine love, and our first totterings are guided by His care.

God's care of His people.

As the apple of a man's eye is the tenderest thing in all his body, and therefore most duly and carefully preserved from anything that may hurt it, even so doth God protect, defend, and care for those that are His.—*Cawdrey*.

God's glory our aim.

A friend gives me a ring, I will wear it for his sake; a book, I will use it for his sake; a jewel, I will keep it for his sake; that is, so as may best express my love and report his goodness. And were we truly thankful to our God, we would then use all His tokens for His sake, do all things to His glory; we would eat our meat to Him, wear our clothes to Him, spend our strength for Him, live to Him, sleep to Him, die for Him, &c. Thus we should do. But, alas! we use His blessings as Jehu did Jehoram's messengers, David Goliath's sword; we turn them against our Master, and fight against heaven with that health, wit, wealth, friends, means, and mercies, that we have from thence received.—*S. Harris*.

God's goodness.

God never wounds with both hands,

God's graces.

When the king removes, the court and all the carriages follow after; and when they are gone, the hangings are taken down, nothing is left behind but bare walls, dust, and rubbish. So, if God removes from a man or a nation, where He kept His court, His graces will not stay behind; and if they be gone, farewell peace, farewell comfort; down go the hangings of all prosperity, and nothing is left behind but confusion and disorder. — *Dr. Stoughton*.

God's mercies.

The mercies of God draw more tears from His children than His judgments do from His enemies. — *Bishop Hall*.

Consider what that nature must be which is here styled the *Father* of mercies. When a man begets children, they are in his own likeness. God groups all the mercies of the universe into a great family of children, of which He is the head. Mercies tell us what God is. They are His children. He is the Father of them in all their forms, combinations, multiplications, derivations, offices. Mercies in their length and breadth, in their multitudes infinite, uncountable, these are God's offspring, and they represent their Father. Judgments are *effects* of God's power. Pains and penalties go forth from His hand. Mercies are God Himself. They are the issues of His heart. If He rear up a scheme of disci-

pline and education which requires and justifies the application of pains and penalties for special purposes, the God that stands behind all special systems, and all special administrations in His own interior nature pronounces Himself *the Father of mercies and the God of all comfort*. Of *mercies* it is said they are *children*. They are part of God's nature. They are not what He does so much as what He is.—*H. W. Beecher*.

God's patience, limit to.

Though the patience of God be lasting, yet it is not everlasting.—*William Secker*.

God's promises, largeness of.

God's promises are so large that we very often stumble at their very largeness. We doubtfully half open our mouth, whilst God says, "Open thy mouth wide, and I will fill it." Too often we look for little and are satisfied with less hope and mercy.

Hope guides us to a better world, the portals of which are thrown open to us by mercy.—*Kennedy*.

God's spirit, transforming power of.

Out of the knottiest timber God can make the vessels of mercy for service in the high palace of glory.—*Rutherford*.

God's sufficiency.

God is a light that never darkened, an unwearyed life that cannot die, a fountain always flowing, a garden of life, a seminary

of wisdom, a radical beginning of all goodness.—*Quarles*.

God is all to thee; if thou be hungry, He is bread; if thirsty, He is water; if darkness, He is light; if naked, He is a robe of immortality.—*Augustine*.

God's will.

What is God's will
Can ne'er be ill:
In darkest night
He makes it light
For those who trust;
Help them He must.

—*Anon*.

God's will and ours.

The wheels in a watch or a clock move contrary one to another, some one way, some another, yet all serve the intent of the workman, to show the time or to make the clock strike. So in the world, the providence of God may seem to run cross to His promises; one man takes this way, another man runs that way; good men go one way, wicked men another. Yet all in conclusion accomplish the will and centre in the purpose of of God, the Creator of all good things.—*Sibbs*.

God's will is best.

God willeth what He doeth; and if His will accord not with thine, wilt thou doubt which is wisest and best?—*Mackintosh*.

God's will, submission to.

God's will is always to be acquiesced in, but cannot always be accounted for.—*M. Henry*.

God's will, to bear.

Thou oughtest not to be re-

jected or to despair, but at God's will to stand steadily, and whatever comes upon thee, to endure it for the glory of Jesus Christ; for after winter follows summer, after night the day returneth, and after a tempest a great calm.
—*T. à Kempis.*

God's word.

The eternal word is the revealer of God's thought.—*F. W. Robertson.*

God's word, bad appetite for reading.

I discover an arrant laziness in my soul. For when I am to read a chapter of the Bible, before I begin it I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf to measure the length thereof on the other side; if it swells to many verses, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul, make the reading of Thy word not a penance but a pleasure unto me; teach me that, as amongst many heaps of gold, all being equally pure, that is the best which is the biggest, so may I esteem that chapter in Thy Word the best that is the longest.—*T. Fuller.*

Gold.

Gold is the worst poison to men's souls.—*Shakespeare.*

Gold, love of.

Gold, gold, gold, gold,
Bright yellow, hard, and cold,

Spurned by the young but hugged
by the old,
To the very verge of the church-
yard mould. —*T. Hood.*

Gold, purity of.

The *glass* is bright but brittle, it cannot endure the hammer; the *gold* is another kind of metal; do you melt it, or do you rub it, or do you beat it, it shineth still more orient. So it is with our faith; it does not fear the touchstone.—*F. Abbot.*

Golden chain of thirteen links.

1. Hear the best men, read the best books, keep the best company.
2. Meditate often on the four last things—death, which is most certain; judgment, which is most strict; hell, which is most doleful; heaven, which is most delightful.
3. Be willing to want what God is not willing to give.
4. Do you bless God most when you are most blessed?
5. Fear not the fear of men.
6. Acquaint yourselves with yourselves.
7. Improve that time which will be yours but for a time.
8. Learn humility from Christ's humility.
9. Be upright Christians.
10. Take nothing upon trust, but all upon trial.
11. Take those reproofs which you need most.
12. Live in love and live in truth.
13. Set out for God at the beginning, and hold out with God until your ending.—*Dyer.*

Good actions, durability of.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age, like the coral islands, green and sunny, amidst the melancholy waste of ocean.—*Dr. Thomas.*

Good company.

Keep good company, and you shall be of the number.

Good conscience, a.

A good conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.—*Addison.*

Good deeds.

But the good deed, through the ages,
Living in historic pages,
Brighter grows, and gleams immortal,
Unconsumed by moth and rust.
—*H. W. Longfellow.*

How far that little candle throws his beams,
So shines a good deed in a naughty world.
—*Shakespeare.*

Do good and leave behind you a monument of virtue, that the storm of time can never destroy. Write your name by kindness, love, and mercy on the hearts of the hundreds you come in contact with year after year, and you will never be forgotten. No, your name, your deeds, will be legible on the hearts you leave behind. Good deeds will shine as bright

on the earth as the stars of heaven.—*Alexander.*

Good deeds are fruitful.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love: pleasure bestowed upon a grateful mind was never sterile, for generally gratitude begets love.—*Basil.*

Good man, memory of a.

The death of a good man is like the putting out of a wax perfumed candle; he recompenses the loss of light with the sweet odour he leaves behind him.—*Feltham.*

Good manners.

Good manners are the blossoms of good sense, and it may be added, good feeling too.—*Locke.*

Good name, value of.

Good name, in man and woman dear, my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash,
'tis something, nothing,
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.
—*Shakespeare.*

Good news.

As cold water to a thirsty soul,
so is good news from a far country.
—*Solomon.*

Good old rule.

Because the good old rule
Sufficeth them, the simple plan,

That they should take who have
the power,
And they should keep who can.

—*Wordsworth.*

Good Samaritan.

Yes! you will find people ready enough to do the "Good Samaritan" without the oil and the twopence.—*Sidney Smith.*

Gospel.

The word gospel is the good old English word God-spel, that is good speech, good news, good hearing, good tidings, and in a peculiar sense in Scripture it is taken for the good tidings of grace and salvation by Jesus Christ.—*Cradock.*

Gospel, a gift.

The one essential truth to accept about the gospel is, that no money can buy our salvation, no suffering merit it, no holiness produce it.

The utmost that our own moral action can do for us, and this too is by the grace of God, is to create and enlarge the receptive faculty in us.

If we will not take salvation as a gift, we cannot have it at all.—*Thorold.*

Cossip, description of a.

His ears are long and his eyes are quick, but most of all to imperfections, which as he easily sees, so he increases with intermeddling. He harbours another man's servant, to ferret out all his neighbour's affairs. Then he labours without thanks, talks without credit, lives without love, dies without tears, without pity,

save that some say it was a pity he died no sooner.—*Bishop Hall.*

Grace.

Grace in the soul will show itself in the life. It is a power that works through every faculty in doing good.

Grace, description of.

The Bread of Life seeking the hungry.

The Living Water seeking the thirsty.

The Garments of Salvation seeking the naked.

The Truth seeking the liar.

The Rest seeking the weary.

The Light seeking the darkness.

The Pardon seeking the guilty.

Mercy seeking the wretched.

Life seeking death.

—*H. Moorhouse.*

Grace of God.

In all things think and trust in God, and He shall direct your ways. Trust not to thine own wit, but fear God and He will keep thee from evil. If thou trust more in thine own wit than in the grace of God, thy policy shall soon be subverted.—*Colet.*

Grace, means of.

He that hopes for the inheritance, will make much of the conveyance.—*T. Adam.*

Grace, work of.

Old friends, old scenes, will lovelier be,

As more of Heaven in each we see;

Some softening gleam of love and prayer,

Shall dawn on every cross and care.

—*Keble.*

Graces, the.

The root of the divine life is faith. The chief branches are love of God, charity to man, purity and humility. These are the highest perfections that either man or angels are capable of, the very foundation of heaven laid in the soul.—*Scougal*.

Gratitude.

He who receives a good turn should never forget it; he who does one should never remember it.

Gratitude is a duty of both natural and revealed religion, and was very much recommended, pressed, and practised by all the good and wise heathens.

Greatness.

Some are born great, some achieve greatness, and some have greatness thrust upon them.—*Shakespeare*.

Greatness and goodness.

Greatness may procure a man a tomb, but goodness alone can deserve an epitaph.

Greatness in humble life.

In the obscurity, retirement, and amid the squalid poverty and revolting privations of a cottage, it has often been my lot to witness scenes of magnanimity and self-denial as much beyond the belief as the practice of the great; a heroism borrowing no support either from the gaze of the many or the admiration of the few, yet flourishing amid ruins, and on the confines of the grave; a spectacle as stupendous in the moral world as the Falls of Nia-

gara in the natural; and like that mighty cataract, doomed to display its grandeur only where there are no eyes to appreciate its magnificence.—*Lacon*.

Greatness, way of, full of danger.

The panther carries with him a sweet scent, but an ugly face, that enticeth beasts after him, this affrights them; therefore, he hideth his head till he have the prey within danger. So is the savour of sovereignty and greatness very sweet, but the ugly face of those means by which it is gotten men see not, and so run into the toil and perish in the pursuit; for, being once embarked in so bad a cause, the farther they wade the deeper they are drowned in the whirlpool of their own errors; the more they weave in the loom of such deceitful plots, the faster they are ensnared in the trap devised for others.—*Pliny*.

Grief.

Give sorrow words; the grief that does not speak,
Whispers the o'er-fraught heart,
and bids it break.

Guidance of God.

He leads us on
Through all the unquiet years,
Past all our dreamland hopes, and
joys, and fears.
He guides our steps through all
the tangled maze
Of sin, of sorrow, and o'erclouded
days;
We know His will is done,
And still He leads us on.

—*Anon*.

H

Habit.

The diminutive chains of habit are generally too small to be felt, till they are too strong to be broken.—*Dr. Johnson.*

Habit, if not resisted, soon becomes necessity.—*St. Augustine.*

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed; no single flake that is added to the pile produces a sensible change; no single flake creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overwhelm the edifice of truth and virtue.—*J. Bentham.*

Habit and imitation.

There is nothing more perennial in us than these two. They are the source of working and all apprenticeship, of all practice and all learning, in this world.—*T. Carlyle.*

Habits.

Prayer is the best of all habits to practise, because by asking God to help you in everything you will get wisdom to choose

what is good, and you will get strength to do it. Other good habits will be easy if you practise this. They are like the branches, this is like the stem out of which the branches grow.

The miller does not observe the noise of his own mill.—*C. H. Spurgeon.*

Small habits well pursued betimes,

May reach the dignity of crimes.
—*Hannah More.*

Happiness.

Happiness is not found in ease, but in victory. The soul that has no struggle can never understand the meaning of rest. We must labour if we would enjoy.

And what is the whole thread of our life, but a chequered twist, black and white, of delights and dangers interwoven?—*Leighton.*

Happiness should be shared.

Men of the noblest dispositions think themselves happy when others share with them in their happiness.

Happy, making others.

Of all sunshine the most potent for dissipating our own darkness is the smile we give to others.—*J. Hamilton.*

Harmony of praise, the.

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but

still music; both in concert make that harmony which fills and delights heaven and earth.

Hastiness.

Haste and rashness are storms and tempests, breaking and wrecking business, but nimbleness is a full, fair wind, blowing it with speed to the haven.—*T. Fuller.*

Health.

Boast not of your health and strength too much; but whilst you enjoy them praise God and use them well, lest He deprive you of them.

Better to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.

The wise for cure on exercise depend;

God never made His work for men to mend. —*Dryden.*

Health, blessing of good.

And the body, let us not neglect it. Bad health, a feeble body, is often a great obstacle to the accomplishment of our work before God. We ought to accept it when God sends it. But it is also our duty before God to observe the regimen needful even for the body, and to take the precautions necessary to strengthen it for the service and for the glory of God. This thought exalts and sanctifies everything.—*Monod.*

Heart, human.

We are told of an old emblem in the shape of a lock, constructed of rings, on each side of which was a letter, and which would

unlock only when those rings were so disposed as to spell the word "Jesus." Apt emblem of the human heart! Was one ever known to open except to the name of Jesus?—*Dr. Fish.*

Heart, the.

Where the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.—*H. W. Longfellow.*

Many flowers open to the sun, but only one follows him constantly. Heart, be thou the sunflower, not only open to receive God's blessing, but constant in looking to Him.—*Richter.*

Heart, a broken.

From a broken heart sprung all the joys of salvation, just as from the broken soil, the harvest; or from the broken clouds, the bountiful and blessed rain.—*W. M. Punshon.*

Heart, a good.

If a good face is a letter of recommendation, a good heart is a letter of credit.—*Bulwer Lytton.*

Heart, harmony of.

The heart is like a musical instrument of many strings, all the chords of which require putting in harmony.—*Saadi.*

Heart, human.

Wealth and want equally harden the human heart, as frost and fire are both alien to the human flesh. Famine and gluttony alike drive nature away from the heart of man. — *Theodore Parker.*

Heart, knowledge of.

All who know their own minds,
know not their own hearts.—
Rochevoucauld.

Heart, a mirror.

The heart of a wise man should
resemble a mirror, which reflects
every object without being sullied
by any.—*Confucius.*

Heart sorrow.

The wrinkles of the heart are
more indelible than those of the
brow.—*Madame Delugy.*

Heart's treasures.

My heart resembles the ocean ;
has storm, and ebb and flow ; and
many a beautiful pearl lies hid
in its depths below.—*Heinrich
Heine.*

Heart, the unrenewed.

The heart not ballasted with
renewing grace may hold out in
the calm of life and shallows of
time, but when it meets with the
storm of death and launcheth into
the ocean of eternity it suffereth
a desperate and everlasting ship-
wreck.—*Swinmock.*

Heaven.

He who seldom thinks of
heaven is not likely to get there ;
as the only way to hit the mark
is to keep the eye fixed upon it.
—*Bishop Horne.*

Rest comes at last, though life be
long and dreary ;

The day must dawn, and dark-
some night be past,

All journeys end in welcome to
the weary,

And heaven, the heart's true
home, will come at last.

—*Faber.*

Heaven, Christian thoughts on.

I wish our thoughts were more
frequently than they are upon
our country. Heaven casts a
sweet perfume afar off to those
who have spiritual senses.—*S.
Rutherford.*

Heaven, foretastes of.

Oh, when Christ and ye shall
meet about the outmost march
and borders of time, ye shall see
heaven in His face at the first
look, and salvation and glory
sitting in His countenance.—*S.
Rutherford.*

Heaven, life in.

There will be no ebb and flow,
no waxing and waning, no rising
and setting, no increasing and
diminishing in the life of heaven.
—*H. Macmillan.*

Heaven, meetness for.

Heaven's gates are not so highly
arched as princes' palaces ; they
that enter there must go upon
their knees.—*D. Webster.*

Heaven realised.

I have formerly lived by hear-
say and faith ; but now I go
where I shall live by sight, and
shall be with Him in whose com-
pany I delight myself.—*J. Bun-
yan.*

Heaven, three wonders in.

When I get to heaven I shall
see three wonders there. The
first wonder will be to see many
people there whom I did not
expect to see ; the second wonder
will be to miss many people whom
I did expect to see ; and the third

and greatest wonder will be to find myself there.—*J. Newton.*

Heaven a universal home.

The heavenly hall is equally accessible from Britain as from Jerusalem.—*Jerome.*

Heavens, the.

This prospect vast, what is it?
weighed aright,

'Tis nature's system of divinity,
And every student of the night
inspires.

'Tis elder Scripture, writ by God's
own hand;

Scripture authentic! uncorrupt
by man. —*Young.*

Hell, road to.

The road to hell is paved with
good intentions.—*Boswell.*

Help.

God helps those that help
themselves.—*B. Franklin.*

'Tis not enough to help the feeble
up,

But to support him after.

—*Shakespeare.*

Help, real source of.

How often do we look upon God
as our last resource. We go to
Him because we have nowhere to
go to.—*G. Macdonald.*

History, study of.

As the chemist extracts medicinal properties from varied plants that flourish around him, so the wise man endeavours to gain profit from the varied events that become known to him.—*Mogridge.*

Holiness.

Holiness is not the way to

Christ, but Christ is the way to Holiness.—*Toplady.*

Holiness, beauties of.

The beauties of holiness are no mere fancy sketch, they are a copy of the Great Master.—*H. Macmillan.*

Holiness and hell.

Get this principle wrought in your heart; that there is nothing got by sin but misery, nothing lost by holiness but hell.

Holy Ghost, the illuminator.

Eyesight is the necessary basis of what is called a painter's or a poet's eye, the sense of hearing the necessary basis of what is called a musical ear; yet eyesight may exist where there is no painter's or poet's eye, and hearing where there is no musical ear. So may the human soul be "filled with the Holy Ghost, having every faculty illuminated, and every affection purified, without any miraculous gift."—*W. Arthur.*

Holy Spirit, blessings of.

It was a blessed hour when that Tongue of Fire descended from the Giver of Speech into a cold world. Had it never come, my mother might have led me when a child to see slaughter for worship, and I should have taught my little ones that stones were God.—*W. Arthur.*

Holy Spirit, refusing to heed the

In times when vile men held the high places of the land, a roll of drums was employed to drown the martyr's voice lest the testimony of truth from the scaffold should reach the ears of the people.

An illustration of how men deal with their own consciences and seek to put to silence the truth-telling voice of the Spirit.—*Arnot.*

Holy land.

It is not that the fig-tree grows,
And palms in thy soft air;
But that Sharon's fair and bleeding rose
Once shed its fragrance there.

—*M^cChayne.*

Home.

If ever household affections and loves are graceful things, they are graceful in the poor. The ties that bind the wealthy and the proud to home may be forged on earth; but those which link the poor man to his humble hearth are of the true metal, and bear the stamp of heaven.—*Dickens.*

But time, nor change, can e'er efface

This truth, where'er we roam,
That the heart has many a dwelling-place,

But only once a home.

He is happiest, be he king or peasant, who finds peace in his home.—*Goethe.*

There is a land, of every land the pride,
Beloved by heaven, o'er all the world beside.

Where shall that land, that spot of earth be found?

Art thou a man, a patriot? look around,

Oh! thou shalt find, howe'er thy footsteps roam,

That land thy country, and that spot thy home.

—*J. Montgomery.*

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.

—*J. H. Payne.*

How sweet that word! What beautiful and tender associations cluster thick around it! Compared with it, house, mansion, palace, are cold, heartless terms. But home; that word quickens the pulse, warms the heart, makes age feel young again, rouses apathy into energy, sustains the sailor in his midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the worn-down sons of toil. The thought of it has proved a sevenfold shield to virtue. The very name of it has been a spell to call back the wanderer from the paths of vice. Grace sanctifies these lovely affections and imparts a sacredness to the homes of earth by making them types of heaven.—*T. Guthrie.*

Home, childhood's.

The fond attachment to the well-known place

Whence first we started into life's long race,

Maintains its hold with such un-failing sway,

We feel it e'en in age and at our latest day.

—*Cooper.*

Home, influence of.

The silent influence of a pious home is illustrated by the prodigal son. Had that home been repulsive to him, or had his father been a stern, forbidding man, that

recovering thought about home would not have visited him. Take courage, parents of prodigals, if you are faithful with God and your family altars. Persevere, parents, in family religion. It may be like the fabulous song of the sea in the shell, to the ear of a child when far from home and from God.—*Cameron.*

Home, pleasures of.

Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care ;
To stay at home is best.

—*H. W. Longfellow.*

Home politics.

The politics of home are the most important of all.—*C. Bullock.*

Home, six requisites for a-

Six things are requisite to create a home. Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection and lighted with cheerfulness. Industry must be the ventilator, while over all as a protecting glory and canopy nothing will suffice except the blessing of God.—*J. Hamilton.*

Home, sacredness of.

The strongest affection in the national heart is this fond love of home, and it is this which has secured the integrity of the rustic roof-tree, no less than of temple fane and palace hall. It may be a mean and homely dwelling ; there may be a clumsy stile at the garden-gate ; the thatch may

be black with the grime of years ; there may be no festoon of jasmine over the trellised window—but it is sacred, for it is home.—

W. M. Punshon.

Honest.

To be honest as this world goes, is to be one man picked out of ten thousand.—*Shakespeare.*

Honesty.

Honesty is the best policy. But he who acts on that principle is not an honest man.—*Archbishop Whately.*

Truth and honesty show themselves in different ways. They characterise the men of just dealing, the men who will not deceive you to their own advantage.

Honesty is the plainest and humblest manifestation of the principle of truth. Full measures, just weights, true samples, full service, strict fulfilment of engagements, are all indispensable to men of character.

Honesty and truthfulness.

Honesty and truthfulness go well together. Honesty is truth, and truth is honesty. Truth alone may not constitute a great man, but it is the most important element of a great character. It gives security to those who employ him, and confidence to those who serve under him. Truth is the essence of principle, integrity, and independence. It is the primary need of every man. Absolute veracity is more needed now than at any former period in our history.—*S. Smiles.*

Hope.

Hope softens sorrows, brightens plain surroundings, and eases a hard lot.—*Owen*.

Human life hath not a surer friend nor many times a greater enemy than hope.—*Feltham*.

Look not mournfully back into the past, it cometh not again. Wisely improve the present, it is thine. Go forth to meet the future without fear, and with a manly heart.

Hope springs eternal in the human breast ;

Man never is, but always to be blest.

The soul, uneasy, and confined from home,

Rests and expatiates in a life to come.

So the poor Indian ! whose untutored mind

Sees God in clouds, or hears Him in the wind. —*Pope*.

Hope is a good breakfast, but a bad supper.

Hope is grief's best music.

Methinks I hear hope sweetly singing,

Singing in an undertone,

Singing as if God had taught her
It is better farther on.

—*Crosby*.

Hope of heaven.

Eternity is the divine treasure-house, and hope is the window by means of which mortals are permitted to see, as through a glass darkly, the things which God is preparing.

Hope in misfortune.

Hope will be your best antidote

against all misfortune, and God's omnipotency an excellent means to fix your soul.

Hope, rejoicing in.

If God's Spirit abide with thee, all things will be easy, from the spirit and love. For there is nothing which makes the soul so courageous and venturesome for anything as a good hope.—*Chrysostom*.

Hospitality.

Hospitality grows best where it is most needed.—*Hugh Miller*.

Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.—*Hebrews* xiii. 2.

Hour-glass and value of time.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear, lest I had, made me grieve as if I had broken it. But, alas ! how much precious time have I cast away without any regret ? The hour-glass was but crystal, each hour a pearl, that but like to be broken, this lost outright, that but casually, this done wilfully. A better hour-glass might be bought ; but time once lost, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days. An hour-glass to turn me that I may apply my heart unto wisdom.—*T. Fuller*.

House of God.

Those temples of His grace,
How beautiful they stand !

The honour of our native place,
The bulwark of our land.

Humanity.

Humanity was created and then afterwards redeemed, to be the temple of God, setting forth the glory of God.—*Melancthon.*

Humanity, value of.

The most eloquent speaker, the most ingenious writer, and the most accomplished statesman, cannot effect so much as the mere presence of the man who tempers his wisdom and his vigour with humanity.—*Lavater.*

Human conception of God.

The whip that stood before my door has become a bush, and the bush has become a large shrub, and the shrub is mounting up into a tree, and the tree shall yet spread its branches wide abroad. And that little germ which first came up, and that vast tree, are the same, although they have differed every year more and more by development and growth. And so does our conception of God grow abroad, multiplying its branches, and subdividing them into infinite twigs; but they all cohere in the unity of the original idea or conception. — *H. W. Beecher.*

Human failure and shadows.

It is narrated of the great sculptor, Michael Angelo, that when at work he wore over his forehead, fastened to his cap, a lighted candle, in order that no shadow of himself might fall on his work. It was a beautiful custom, and spoke a more eloquent

lesson than he knew. For the shadows that fall on our work—how often they fall from ourselves!

Human nature, depravity of.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—*Tholuck.*

Humble Christians.

God's choice acquaintances are humble men.—*Robert Leighton.*

Humility.

As no man is so thankful for health as he that hath been in continual sickness, even so no man feeleth the mercy of God that is not truly humbled in his own sight.—*Cavdray.*

God's sweet dew and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts and make them pleasant and fertile.—*Leighton.*

Learn to be little if thou wouldst be great.—*Partridge.*

He that sits nearest the dust, sits nearest heaven. — *Andrew Gray.*

The lower the heart descends, the higher the prayer ascends.—*Thomas Watson.*

Humility is a virtue all preach, none practise, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.—*Selden.*

If you want to see the height

of the hill of God's eternal love, you must go down into the valley of humility.—*R. Hill.*

Humility is the hall mark of wisdom.—*J. Collier.*

The bird that soars on highest wing

Builds on the ground her lowly nest,

And she that doth most sweetly sing,

Sings in the shade when all things rest.

In lark and nightingale we see
What honour hath humility.

—*J. Montgomery.*

The more a man humbleth himself before God, the more wise he is, and quiet in all his affairs.—*T. à Kempis.*

He who does not think too much of himself is more esteemed than he imagines.

Humility makes us acceptable to God, whose communication is with the humble; without this foundation, our whole spiritual building falls to the ground.

Humility and fame.

Do you wish to be great?

Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundations. Modest humility is beauty's crown.
—*St. Augustine.*

Humility and pride.

The Lord will teach the humble His secrets, He will not teach proud scholars.—*J. Goodwin.*

Man ought to be ashamed of being proud, seeing that God was humbled for his sake.

As pride was the beginning of sin, so humility must be the beginning of the Christian discipline.
—*St. Augustine.*

Humility, the way to heaven.

Humble we must be if to heaven we go,
High is the roof there, but the gate is low.
—*Herrick.*

Husband's admiration, value of.

She's adorned
Amplly who in her husband's eye looks lovely,
The truest mirror that an honest wife
Can see her beauty in.—*J. Tobin.*

I

Idleness.

Prefer diligence before idleness, unless you esteem rust above brightness.—*Plato.*

The worst vices springing from the worst principles; the excesses of the libertine and the outrages

of the plunderer usually take their rise from early and unsubdued idleness.—*Parr.*

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man.

Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—*Franklin*.

Idleness is the sepulchre of a living man.

Idleness is the key of beggary and the root of all evil. If the devil catch a man idle, he will set him to work, find him tools, and before long pay him wages.—*C. H. Spurgeon*.

The idle man is the devil's cushion on which he taketh his free ease; who, as he is incapable of any good, so he is fitly disposed for all evil actions.—*Bishop Hall*.

Idle talk.

Words are like leaves, and where they most abound

Much fruit of sense beneath is rarely found. —*Pope*.

Ignorance.

Ignorance is the curse of God; knowledge, the wing wherewith we fly to heaven.—*Shakespeare*.

Illustrations.

Illustrations, like windows, let light into the chambers of the mind. Mere bald statement is soon forgotten, but illustrations stick in the soul like the hook in a fish's mouth.—*C. H. Spurgeon*.

Immortality.

Every death is a new birth, and every grave a cradle.—*H. Macmillan*.

Immortality, hope of.

If we would be in a fit posture

for suffering, we must get a lively hope of eternal life. As our life is a sea, hope is compared to an anchor, which makes us stand steady in a storm; as our life is a warfare, hope is compared to an helmet, which covers the soul in time of danger; as the body liveth *spirando* by breathing, so the soul lives *sperando* by hoping. A man cannot drown as long as his head is above water; hope lifts up the head and looks up to the redemption and salvation that is to come in another world in all its fullness and perfection. Hope doth three things—it assures good things, it disposes us for them, it waits for them unto the end.—*E. Polhill*.

Importance of little things.

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler*.

Impossibilities, apparent.

It is idleness that creates impossibilities; and where men care not to do a thing, they shelter themselves under a persuasion that it cannot be done. The shortest and the surest way to prove a work possible, is strenuously to set about it, and no wonder if that proves it possible that for the most part makes it so.—*R. South*.

Improvement, true.

The soul of all improvement is the improvement of the soul.—*H. Bushnell*.

Incredibility.

There are none so credulous as the incredulous.

Independence.

To be truly and really independent, is to support ourselves by our own exertion.—*Porter.*

Let fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independence.—*Pope.*

Rather pay wages to a servant than accept the offered help of occasional attendants; such are never paid.

Industrious men.

John Wesley, one of the most laborious of men that ever lived, always preaching or travelling, never waited for time; but as he travelled, wrote his notes, his sermons, and his journals. Dr. Adam Clarke, at the age of twenty-two, studied the Latin, Greek, Hebrew, and French languages. He also read on horseback from volumes of "Church History." During 1784 he preached 568 sermons, and travelled many hundreds of miles.—*Johnson.*

Industry.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*S. Smith.*

Not what I have, but what I do is my kingdom.—*Carlyle.*

For the structure that we raise

Time is with materials filled,

Our to-days and yesterdays

Are the blocks with which we build. —*Longfellow.*

Rise early to your business, learn good things, and oblige good men; these are three things you shall never repent of.

Bury not your faculties in the sepulchre of idleness; but let prudence always manage those endowments wherewith Providence hath anyways enriched you; and evermore endeavour to secure every minute to a commendable, sober, or pious employment.

Ho! all who labour, all who strive,

Ye wield a lofty power;

Do with your might, do with your strength,

Fill every golden hour.

The glorious privilege, to do,

Is man's most noblest dower!

Oh! to your birthright and yourselves,

To your own souls be true.

A weary, wretched life is theirs,

Who have no work to do.

—*Orme.*

If you spend the day profitably, you will have cause to rejoice in the evening.

Industry is never unfruitful. Action keeps the soul both sweet and sound, whilst slothfulness rots it to noisomeness. There is a kind of good angel waiting upon Diligence, always carrying a laurel in his hand to crown her; whereas Idleness, for her reward,

is ever attended with shame and poverty.

Sloth, like rust, consumes faster than labour wears, while the used key is always bright.—*Thayer.*

He that hath a trade, hath an estate, and that hath a calling of profit and honour; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes.—*Franklin.*

Industry commended.

Industry is commended to us by all sorts of example deserving our regard and imitation. All nature is a copy thereof, and the whole world a glass wherein we may behold this duty represented to us. The heavens do roll about with unwearied motion. Solomon sendeth us to the ant and biddeth us to consider her ways, which provideth her meat in the summer, and gathereth her food in the harvest. Many such instructions we may find in nature. The like industrious providence we may observe in every living creature; we may see this running about, that swinging, another flying, in purveyance of its food and support. Our great example, the life of our Lord Himself, what was it? His mind did ever stand bent in careful attention, studying to do good. His body ever moving in wearisome travel to the same divine intent. And shall we alone be idle while all things are so busy? Shall we be wanting to ourselves while so many

things labour for our benefit? Shall not such a cloud of examples stir us to some industry? Not to comply with so universal a practice, to cross all the world, to disagree with every creature, is it not monstrous and extravagant?—*Barrow.*

Industry immortal.

If the idle are described as killing time, the methodical man may be justly said to call it into life and moral being, while he makes it the distinct object, not only of his consciousness, but of the conscience. He organises the hours and gives them a soul; and by that, the very essence of which is to fleet, and to have been, he communicates an imperishable and spiritual nature. His days and months and years, as the stops and punctual marks in the records of duties performed, will survive the wreck of worlds, and remain extant when time itself shall be no more.—*Coleridge.*

Industry and wealth.

Heat gotten by degrees with motion and exercise is more natural, and stays longer by one, than what is gotten all at once by coming to the fire. Goods acquired by industry prove commonly more lasting than lands by descent.—*T. Fuller.*

Infamy is where it is received.

If thou art a mud wall, it will stick; if marble, it will rebound. If thou storm at it, 'tis thine; if thou contemn it, 'tis his.

—*Quarles.*

Infidelity.

Infidelity is the joint offering of an irreligious temper and unholy speculation, employed not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians.—*R. Hall.*

Influence of events.

Every incident in our lives contributes to form our temper, and our character, and to shape our destiny. All in man is association and habit.—*Steele.*

Influence, undervalued.

Billy Dawson, after having preached on one occasion on the subject of influence, was thus accosted by a farmer: "Your remarks are very good, Mr. Dawson, but they scarcely seem to apply to me. I have no more influence than a farthing rushlight." "A farthing rushlight!" exclaimed Dawson. "Why, it might set fire to a haystack, afford a poor woman the light to read a chapter in her Bible, or placed in the window of a cottage on a desolate moor, may guide the weary footsore traveller to a place of rest and safety." How important then that our influence, whether little or great, be wholesome and salutary.

Influence of women over men.

As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him;
Though she draws him, yet she follows;
Useless each without the other.

—*H. W. Longfellow.*

Ingratitude.

Ingratitude is a nail which driven into the tree of courtesy, causes it to wither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot, which falling into the dish of friendship, destroys its scent and flavour.—*Basil.*

Ingratitude is a crime so shameful, that the man was never yet found who would acknowledge himself guilty of it.

Blow, blow, thou winter wind,
Thou art not so unkind

As man's ingratitude.

—*Shakespeare.*

Integrity, need of.

To pretend to wait upon God without holiness of life is religious hypocrisy, and to trust in our integrity without calling upon God is presumptuous atheism.—*C. H. Spurgeon.*

Intemperance.

Intemperance is the fruitful parent of crime.—*Justice Lawson.*

Intemperance is a hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger, and most infamous profligacies.—*St. Chrysostom.*

At home this same potent spell of sorcery frustrates our education, empties our churches, throngs our prisons, and crowds our penitentiaries. It makes perfectly useless—nay, it turns even into a bane—our shortened hours of labour, and makes improved wages, at which otherwise we should re-

joice with all our hearts, a ruin and not a boon.—*Fleming.*

In the meantime it is our duty, whether it be called fanatical or philosophical, practical or impractical, advantageous to class interests or opposed to them, to unite, body and mind, heart and soul, in suppressing this evil at its root, and in endeavouring to make this earth something nearer heaven, by pulling down from his high place the demon who still reigns so triumphantly in the sphere in which we live.—*Farrar.*

Intemperance, danger of.

It is true, all who drink intoxicating liquors do not become drunkards; and it is equally true that all who go into the battlefield do not get killed, but they are all in danger.—*Mrs. Balfour.*

Intemperance and public opinion.

The rock which shatters and flings back the assault of the billows, is gradually undermined by the flowing wave, and as long as we hear the incessant lapping of the water on the crag, we may believe that the tide of public opinion is rising and rising—rising by these very means, rising by these very meetings, rising by these tedious and fatuous speeches—until, I venture to prophesy, it shall have risen so high, that before another twenty years is over it will have resistlessly swept away the strong rock of opposing interests. It will have risen so high, that it will have utterly overwhelmed, under fathoms of national shame and national indignation, that sunken reef of vice

on which we are now suffering so many a gallant and noble vessel to crash, and to be irremediably shipwrecked.—*Farrar.*

Intemperance, spread of.

Intemperance is a social festal vice. The drinker collects his circle, the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing and perhaps emulating the rest, till a whole neighbourhood be infected from the contagion of a single example.—*Paley.*

Intellect.

Intellect is a handmaiden of religion, and religion loveth to be adorned at its hands.—*Irving.*

Intellectual endowment.

Nature is no aristocrat. To the ploughboy following his team in the field, to the shepherd tending his flock in the wilderness, or to the rude cutter of stone cramped over his rough occupation in the wooden shed, she sometimes dispenses her richest and rarest gifts as liberally as to the proud patrician, or the titled representative of a long line of illustrious ancestry. She is no respecter of persons, and all other distinctions yield to the title her favours confer. The names, be they ever so humble, which she illustrates, need no other decoration to recommend them.—*Dr. J. Brown.*

Intentions, good.

Good intentions are, at least, the seed of good actions; and

every man ought to sow them, and leave it to the soil and the seasons whether they come up or no, and whether he or any other gather the fruit.—*Sir W. Temple.*

Interference.

In private life I never knew any one interfere with other people's disputes, but that he heartily repented of it.

Investigation.

Reason and free inquiry are the only effectual antidotes of error. Give them full scope and they will uphold the truth, by bringing false opinions, and all the spurious offspring of ignorance, prejudice, and self-interest before their severe tribunal, and subjecting them to the test of close investigation. Error alone needs artificial support, truth can stand by itself.—*Lawrence.*

"I wills" of Christ.

Come unto me, all ye that labour and are heavy laden, and *I will* give you rest.—*Matt. xi. 28.*

Him that cometh to me *I will* in no wise cast out.—*John vi. 37.*

Behold there came a leper and worshipped Him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth His hand, saying, *I will*, be thou clean.—*Luke v. 13.*

Whosoever therefore shall confess me before men, Him *will I* confess also before my Father in heaven.—*Matt. x. 32.*

Follow me, and *I will* make you fishers of men.—*Matt. iv. 19.*

I will not leave you comfortless: *I will* come to you.—*John xiv. 18.*

Jesus saith unto him, If *I will* that he tarry till I come, what is that to thee? follow thou me.—*John xxi. 22.*

Nevertheless not as *I will*, but as Thou wilt.—*Matt. xxvi. 39.*

Father, *I will* that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me.—*John xvii. 24.*

J

Jealousy.

Jealousy is the ashes and refuse of true love.

Where jealousy is the jailer many break the prison, it opening more ways to wickedness than it stoppeth; so that where it findeth one, it maketh ten dishonest.—*T. Fuller.*

Jesting.

Take heed of jesting; many have been ruined by it.—*T. Fuller.*

Jesus, the fountain of life.

The fountain of Trevi, Rome, has been flowing for 2000 years, and it is just as full, and refreshing, and free to-day as ever. So

it is with Jesus, the Fountain of Living Water, for He is still saying, "If any man thirst, let him come unto me and drink."

Jewels.

According to Mr. Ruskin, "a handful of mud contains all the elements of a crystal," and, in like manner, the most unclean, degraded of our fellow-creatures may, by divine grace, be transformed into those whom the Most High calls "my jewels."

Judgment, day of.

There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to the other. That process is a silent, but solemn parable to me. Founded as it is on the laws of nature, it affords the most vivid similitude as to the certainty which characterises the judgment of the great day. There is no mistake, there are no partialities to which the light may trust; the only hope lies in being of standard weight before they go in.—*Southgate.*

Judgment day to a Christian.

Our comfort in the day of account will be according to our faithfulness, not according to our usefulness; our sincerity, not our success; according to the uprightness of our hearts, not according to the degree of our opportunities.—*M. Henry.*

Judgment, God's day of.

God will deal with sinners not only according to their deeds, but according to their endeavours.—*M. Henry.*

Judgment, how to form a.

In forming a judgment, lay your hearts void of pretaken opinion, else whatsoever is done or said will be measured by a wrong rule, like them who have the jaundice, to whom everything appeareth yellow.—*Sir. P. Sidney.*

Judgment, human.

It is with our judgments as our watches—none go just alike, yet each believes his own.—*Pope.*

Judgment, value of human.

The most resplendent ornament of man is judgment; here is the perfection of his innate reason, here is the utmost power of reason joined with knowledge.

Judgments of God.

As fire begets a splendour round about where it is, so do the judgments of God set out to the world His glory, justice, and holiness.—*Greenhill.*

Justice.

Justice is the ground of charity.—*S. Herbert.*

Justice, divine and human.

As to be perfectly just is one of the divine attributes, to be so to the utmost of our abilities is the glory of man.

Justice and mercy.

Justice without mercy is extreme injury, and it is as great tyranny not to mitigate laws, as

iniquity to break them. The extremity of right is the extremity of wrong.

Justice, triumph of.

It often falls in course of common life,
That right sometimes is overborne by wrong;

The avarice of gold, or guile, or strife,

That weakens her, and makes the other strong.

But justice, though her doom she do prolong,

Yet, at the last, will make her own cause strong.

—*Spenser.*

K

Kindness.

The grass of the field is better than the cedars of Lebanon. It feeds more, and it rests the eye better; that thymy daisy-eyed carpet, making earth fair, and sweet, and homelike.

Kindness is the turf of the spiritual world, whereon the sheep of Christ feed quietly beneath the Shepherd's eye.—*Faber.*

Kindness begets kindness, and truth and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases.—*S. Smiles.*

Kindness to animals rewarded.

A poor Macedonian soldier was one day leading before Alexander a mule laden with gold for the king's use. The beast being so tired that he was not able either to go or sustain the load, the mule-driver took it off and carried it himself with great difficulty a considerable way. Alexander, seeing him just sinking under the bur-

then, and about to throw it on the ground, cried out, "Friend, do not be weary yet! try and carry it quite through to thy tent, for it is all thine own."

Kindness, doing a.

Find out men's wants and will,
And meet them there; all worldly joys grows less
To the one joy of doing kindnesses.

—*G. Herbert.*

Kindness, overpowering act.

When a father made his will, he said, "I leave such an estate to my eldest son, though he has been a very disobedient and wicked child, and though I am fearful that he will misapply it." This act of unexpected kindness so deeply affected the son that he burst into tears, and said, "God forbid I should," and from that time he became a new man.

Kindness its own reward.

Every kindly word and feeling, every good deed and thought, every noble action and impulse is like the ark-sent dove, and re-

turns from the troubled waters of life bearing a green olive-branch to the soul.

Kindness, self-rewarded.

He that does good to another man does also good to himself, not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.—*Seneca*.

Kindnesses.

Kindnesses, like grain, increase by sowing.

Kindnesses, little.

I see in the world two heaps—human happiness and misery. If I can take but the smallest bit from one heap, and add to the other, I have carried a point. If a child has dropped a halfpenny, and by giving it another I can wipe away its tears, I feel I have done something. I should be glad, indeed, to do greater things, but I will not neglect this.—*J. Newton*.

Kind Words.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.—*Pascal*.

Kiss, a scriptural.

A kiss, a sign of love among equals (Gen xxxiii. 4; 1 Sam. xxii. 41; Rom. xvi. 16). Of subjection in inferiors (1 Sam. x. 1). Of religious adoration in worshippers (1 Kings xix. 18; Job xxxi. 27).—*Richardson*.

Knowledge.

Knowledge and wisdom, far from being one,
Have oftentimes no connection :
knowledge dwells
In heads replete with thoughts of
other men ;
Wisdom in minds attentive to
their own.
Knowledge, a rude unprofitable
mass,
The mere materials with which
wisdom builds,
Till smooth'd, and squared, and
fitted to its place,
Does but encumber whom it
seems to enrich.
Knowledge is proud that he has
learned so much,
Wisdom is humble that he knows
no more. —*Cowper*.

Learning is like a river whose head being far in the land, is at first rising little and easily viewed, but still as you go it gapeth with a wider bank, not without pleasure and delightful winding, while it is on both sides set with trees and the beauties of various flowers. But still the further you follow it, the deeper and the broader 'tis, till at last it unwaves itself into the unfathomed ocean; then you see more water and no shore—no end of that liquid fluid vastness. While we speak of things that are, that we may dissect and have power and means to find the causes, there is some pleasure and certainty. But when we come to metaphysics, to long buried antiquity, and unto unrevealed divinity, we are in a sea which is deeper than the short

reach of the life of man. Much may be made by studious inquisition, but more will ever rest, which man cannot discover.—*Feltham*.

Knowledge, advantages of.

As the power of acquiring knowledge is to be ascribed to reason, so the attainment of it might strengthen and improve it, and thereby enable it to enrich itself with further acquisitions. Knowledge in general expands the mind, exalts the faculties, refines the taste for pleasure, and opens numerous sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetites. The gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself and expatiate in the quiet and cool walks of contemplation.—*R. Hall*.

Knowledge and criticism.

Make for thyself a definition or description of the thing which is presented to thee, so as to see distinctly what kind of a thing it is, in its substance, in its nudity, in its complete entirety, and tell thyself its proper name, and the names of the things of which it has been compounded, and into which it will be resolved. For nothing is so productive of elevation of mind, as to be able to examine methodically and truly every object which is presented to

thee in life, and always to look at things so as to see at the same time what kind of universe this is, and what kind of use everything performs in it, and what value everything has with reference to the whole, and what with reference to man, who is a citizen of the highest city, of which all other cities are like families; what each thing is, and of what it is composed, and how it is the nature of this thing to endure.—*M. Aurelius Antoninus*.

Knowledge, the first step to.

The first step to knowledge is to know that we are ignorant.—*R. Cecil*.

Knowledge of God.

As he that diggeth for treasure casteth the earth from him, and maketh a deep pit until he find that which he seeketh; even so he that seeketh the knowledge of God must cast away all earthly affection and wholly pry into heavenly affairs.—*Cowdrey*.

Knowledge influence.

Knowledge humbleth the great man, astonisheth the common man, and puffeth up the little man.

Knowledge brings responsibility.

The more thou knowest and the better thou understandest, the more strictly shalt thou be judged, unless thy life be also the more true.

Knowledge, search for.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters, but when once you come to the spring, they rise up to meet you.

L

Labour.

It has been computed by some political arithmetician, that if every man and woman would work for four hours every day on something useful, that labour would produce sufficient to procure all the necessaries and comforts of life, want and misery would be banished out of the world, and the rest of the twenty-four hours would be for leisure and pleasure.—*Franklin.*

Work and pure slumbers shall wait on thy pillow,

Work ! thou shalt ride over care's coming billow.

Lie not down wearied 'neath woe's weeping willow.

Work with a stout and resolute will,
Work for some good, be it ever so slowly,

Cherish some flower, be it ever so lowly.

Labour—all labour is noble and holy. —*Sir W. Scott.*

Labour, benefit of.

Love therefore labour ; if thou shouldst not want it for food, thou mayst for physic. It is wholesome for the body and good for the mind, it prevents the fruits of idleness.—*W. Penn.*

Labour, dignity of.

Let no man be too proud to work. Let no man be ashamed of a hard fist or a sunburnt countenance. Let him be ashamed only of ignorance and sloth. Let

no man be ashamed of poverty. Let him only be ashamed of dishonesty and idleness.

Noble, upright, self-denying toil. Who that knows thy solid worth and value would be ashamed of thy hard hands, and thy soiled vestments, and thy obscure tasks, thy humble cottage, and hard couch, and homely fare ? Save for thee, and thy lessons, man in society everywhere would sink into a sad compound of the fiend and the wild beast, and this fallen world be as certainly a moral as a natural wilderness.—*Hugh Miller.*

Labour, learn to.

Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait.

—*Longfellow.*

Labour and love.

When Jacob worked for Rachael, sweet smiles lit up his shepherding : so life brightens when expended for Jesus.—*S. Coley.*

Labour, need for.

Labour with what zeal we will,
Something still remains undone,
Something uncompleted still,
Waits the rising of the sun.

—*Longfellow.*

Labour and rest.

Man in the morning to his task goes forth,
And rests at even :

So, Christian, know that labour is
for earth,
Repose for Heaven.

Last words of dying Christians.

Lord, receive my spirit.—
Stephen.

Call not intellect glorious—
there is nothing glorious out of
Christ.—*Archbishop Whately.*

My head is in heaven, my heart
is in heaven. Another step and
I shall be there too.—*Philip
Henry's Wife.*

Almost well and nearly home.
—*Baxter.*

Dying is sweet work, sweet
work, home, home.—*Medley.*

Lord, forsake me not, now my
strength faileth me; but grant
me mercy for the merits of my
Jesus. And now, Lord, Lord,
now receive my soul.—*G. Herbert.*

Last words of dying sinners.

"Millions of money for one
minute of time," exclaimed a dying
lady of rank and power.

"It is too late, I am lost," was
the dying cry of a young man
who had passed through a revival
of religion, and had not been
moved by the power of the Holy
Spirit.

"I see a horrible night ap-
proaching, bringing with it black-
ness of darkness. When God
called I refused." So said another
young man cradled in a pious
home.

"I won't die now!" cried a
young lady, feeling the pangs of
death getting hold upon her.

"Cannot I live a week?" asked
a rich man of his doctor. "No,
you may live a little while." "I

offer you £10,000 if you will pro-
long my life three days." "I
could not do it, dear sir," and the
man was dead in three hours.

"There is no mercy for me
now," said a youth who had been
careless in health, and now in
sickness felt that the atonement
he had despised was out of his
reach. He died without hope,
saying "there was no mercy for
such a sinner as he."

Late rising.

He that riseth late must trot all
day, and scarcely overtake his
business at night.

Laws, benefit of.

Law does not put the least re-
straint

Upon our freedom, but main-
tains it;

Or, if it does, 'tis for our good,
To give us freer latitude;
For wholesome laws preserve us
free,

By stinting of our liberty.

—*Butler.*

Learning.

The foundations of learning are
—seeing much, serving much,
suffering much, and studying
much.—*Catherall.*

Learning, use and misuse.

Human learning may be of
great use to explain the faith, but
it must not pretend to regulate it
anew.—*Bishop Wilson.*

Lebanon, beauties of.

The lordly Lebanon waves high
The ancient honours of his sacred
head,

Then branching arm his cedars
spread,

His pines triumphant shoot
into the sky.

Tyrant, no barbarous axe invades,
Since thou'rt fallen, our unpierced
shades. —*T. Potter.*

Legacy, our Father's.

A man was one day walking to church reading the New Testament, when a friend who met him said, "Good morning, Mr. Price." "Good morning," replied he; "I am reading my Father's will as I walk along." "Well, what has he left you?" asked the friend. "Why, he has bequeathed me a hundredfold more in this life; and in the world to come, life everlasting." This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.—*Odds and Ends.*

Letter-writing.

A letter timely writ is a rivet
to the claim of affection.—*J. Montague.*

Liar, a.

A liar is as like the devil as
ever he can look, as unlike to
God as ever he can be.—*Capel.*

Liars.

Liars should have good memories.

Life.

Tell me not, in mournful numbers,

"Life is but an empty dream!"

For the soul is dead that slumbers,
And things are not what they
seem.

—*H. W. Longfellow.*

The advantage of living does
not consist in length of days, but

in the right improvement of them.
—*Montague.*

Life's but a means unto an end,
that end,

Beginning, mean, and end to all
things—God. —*Bailey.*

Life, aims in.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age, then to be a man of business, then to make up an estate, then to arrive at honours, then to retire.—*Spectator.*

Life, a busy, worth living.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—*Paley.*

Life, changes in.

As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrow, with pleasures and with pains.—*Burton.*

Life in child and man.

Hope writes the poetry of the boy, but memory that of the man.

Life, consecrated.

Come, let us live while we live!
Let us serve God to the utmost stretch of our manhood. Let us ask the Lord to brace our nerves, to string our sinews and make us true crusaders, knights of the blood-red Cross, consecrated men and women, who for the love we bear Christ's name will count la-

bour to be ease, and suffering to be joy, and reproach to be honour, and loss to be gain.—*C. H. Spurgeon.*

Life, an example.

Show by your life that you live, move, and have your being in the sunny element of God's love.—*J. Pulsford.*

Life, example of our.

Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
—*H. W. Longfellow.*

Life, fleetness of.

What is this passing scene !
A peevish April day,
A little sun, a little rain—
And then night sweeps along
the plain,
And all things fade away,
Man (soon discussed)
Yields up his trust,
And all his hopes and fears lie
with him in the dust.

—*K. White.*

Life, frittering away.

It is a degrading thing to enjoy husks till there is no man to give them. It is a base thing to resolve to give to God as little as possible, and not to serve Him till you must.—*F. W. Robertson.*

Life, moral as to the end of.

Philip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand, and when he rose again, observing the print of his body in the sand, cried out, "How little a parcel of earth will hold us when we are dead, who are ambitiously seek-

ing after the whole world whilst we are living !"

Life, nobility of.

We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest,
acts the best.—*P. J. Bailey.*

Life, purpose in.

Onward, onward, may we press
Through the path of duty ;
Virtue is true happiness,
Excellence true beauty.
Minds are of celestial birth,
Make we then a heaven of earth.
—*Anon.*

Life, reality of.

'Tis not for man to trifle—life is brief,
And sin is here,
Our age is but the falling of a leaf,
A dropping tear ;
We have no time to sport away the hours,
All must be earnest in a world like ours.

Be good, sweet maid, and let who will be clever,
Do noble things, not dream them, all day long,
And so make life, death, and that vast For-ever
One grand sweet song.

Life service.

Shall I grudge to spend my life for Him who did not grudge to shed His life-blood for me ?—*Beveridge.*

Life, slippery paths in.

"Hold up my goings," as a care-

ful driver holds up his horse when going down hill. We have all sorts of paces, both fast and slow, and the road is never long of one sort; but with God to hold up our goings, nothing in the pace or in the road can cast down. He who has been down once and cut his knees sadly, even to the bone, had need redouble his zeal when using this prayer, and all of us, since we are so weak on our legs, through Adam's fall, had need to use it every hour of the day.—*C. H. Spurgeon.*

Life, this, and the next.

The Christian religion, which seems only to have for its object the felicity of another life, secures also our happiness in this.—*Montesquieu.*

Life worth living.

If life be worth living, it is so only when we live it ourselves, and help others to live it, in a manner worthy of life.—*Lactantius.*

Life, a wrecked.

The worst prison is not of stone. It is of a throbbing heart, outraged by an infamous life.—*Beecher.*

Literature, impure.

The vitiated literary taste of our age is alarming. The effervescence of knowledge is preferred to knowledge itself. Now, how can this taste for fiction and falsehood be met and corrected? Certainly only by its natural antidote, the truth.

Literature, spread of.

Why are not more gems from our great authors scattered over

the country? Great books are not in everybody's reach, and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more.—*S. T. Coleridge.*

Little cares.

Dust by its own nature can rise only so far above the road; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.—*H. W. Beecher.*

Little sins.

Thieves when they go to rob a house, if they cannot force the doors, or that the wall is so strong they cannot break through, then they bring little boys along with them, and these they put in at the windows, who are no sooner in, but they unbolt the doors and let in the whole company of thieves. And thus, Satan, when by greater sins he cannot tell how to enter the soul, then he puts on and makes way by lesser, which, insensibly having got entrance, set open the doors of the eyes and the doors of the ears, then comes in the whole rabble; there they take up their quarters, there, like unruly soldiers they rule, domineer, and do what they list, to the ruin of the soul so possessed.—*Alcop.*

Little sins, beware of.

Never open your door to a little sin, lest a greater one should enter too,

Little sins, to be prevented.

By the want of one nail the iron shoe is lost, and the shoe being lost, the horse falleth; and the horse falling, the rider perisheth. Such are the dangers that he incurreth that neglecteth small things: the neglect of the lesser maketh way but for the greater evil; and he that setteth light by small things, falleth by little and little.—*Granat.*

Little things.

The importance of little things has scarcely ever been considered rightly, more especially amongst what are termed the working classes. The little things we see about us every day are those of which we are the most ignorant and careless, while anything new or strange engages our best attention immediately. As in physical or tangible things, so also in moral and intangible ideas. "A little drop," says the drinker, "will do menoharm," but the sea of troubles is made up of drops. A little cold lays the foundation of an incurable disease resulting in death, which might have been prevented by a "little care." Duty well and properly performed is nothing more nor less than the well performing of various little things with it. "Great results from little causes spring;" the little acorn is the parent of the gigantic oak. By careful attention to little things connected with our daily avocations much misery and unhappiness might be prevented, and much good and happiness very cheaply and easily promoted.

Life is made up, not of great deeds, duties, and sacrifices, but in little acts of daily duty.

More depends on little things than we think. It is said that Voltaire, when five years old, learned an infidel poem, and he was never able to free himself from its effects. Scott, the commentator, when despairing, read a hymn of Dr. Watts, and was turned from a life of idleness and sin to one of usefulness. Cowper, about to drown himself, was carried the wrong way by his driver and went home, and to write "God moves in a Mysterious Way." The rebuke of a teacher aroused Dr. Clarke to great action, who had up to that time been slow in acquiring knowledge. Robert Moffatt, the distinguished missionary, reading a placard announcing a missionary meeting, was led to devote himself to work for the heathen. One step downward often leads men to the greatest guilt. It is the little words and actions that make and mar our lives.—*Congregationalist.*

Little things, God's action in.

We recognise the action and power of God in great things, we exclude and forget it in small. We forget that the Lord of eternity is also the Lord of the hour.

Little things, importance of.

All common things, each day's event,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.—*H. W. Longfellow.*

Little things in home.

The sober comfort, all the peace
which springs
From the large aggregate of little
things ;
On these small cares of daughter,
wife, or friend,
The almost sacred joys of home
depend. —*H. More.*

Little things, power of.

Moments sometimes make the
hues in which years are coloured.

Little things, value of.

Every mickle makes a muckle.
An important proverb to the rising
race especially ; and here is a very
emphatic kind of illustration :—
Fractions of a penny have never
been paid by the Bank of Eng-
land in distributing the dividends
of the National Debt, and the ac-
cumulations of the fractions so
unpaid amount to £143,000. The
repayment of this amount into
the Exchequer is provided for by
the Revenue Bill introduced by
Mr. Courtney, M.P.

Live and learn.

Learn as if you were to live for
ever ; live as if you were to die
to-morrow.—*Insulia.*

Live while you live.

Live while you live, the epicure
would say,
And seize the pleasures of the
present day.
Live while you live, the sacred
preacher cries,
And give to God each moment
as it flies.
Lord, in my views let both united
be ;
I live in pleasure when I live to
Thee. —*Doddridge.*

Living, simple.

The more simple the diet is,
the better is the child, for variety
of meats and drinks doth beget
various and diverse spirits, which
have a conflict among themselves.

Living, the truth.

Thou must be brave thyself,
If thou the truth would teach.
Live truly, and thy life shall be
A great and noble creed.

Longsuffering of God.

God is not like a hasty creditor
that requires the debt, and will
give no time for the payment ;
He is not only gracious but "waits
to be gracious" (Isa. xxx. 18) ;
but God by His patience would
bribe sinners to repentance ; but
alas ! how is this patience abused.
—*Thomas Watson.*

Lord's dealing with sinners, the.

The Lord takes none up but
the forsaken, makes none healthy
but the sick, gives sight to none
but the blind, makes none alive
but the dead, sanctifies none but
sinners, and gives wisdom to none
but the foolish.—*M. Luther.*

Lord's Prayer.

If you look into the Lord's
Prayer, you shall find that it im-
plies the noblest of all mental con-
ditions and experiences. It is not
a whine, it is not a long confes-
sion, it is not wrestling, but it is
the effluence of a blossoming soul
on which has fallen the sense of
God's love.—*H. W. Beecher.*

The Lord's Prayer is short, mys-
terious, and, like the treasures of
the Spirit, full of wisdom and
latent senses ; it is not improper

to draw forth those excellences which are intended and signified by every petition, that by so excellent an authority we may know what it is lawful to beg of God.—*Jeremy Taylor.*

The Lord's Prayer, for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for consciousness without obscurity, for the weight and real importance of its petitions, is without an equal or a rival.—*Paley.*

Love and anger.

I saw two children fighting together in the street. The father of one passing by fetched his son away and corrected him. The other lad was left without any check, though both were equally faulty in the fray. I was half offended that, being guilty alike, they were not punished alike, but the parent would only meddle with him over whom he had undoubted dominion, to whom he bore an unfeigned affection.

The wicked son, the ungodly, smart most in this world. God singleth out His own sons and beateth them by themselves; whom He loveth He chasteneth. Whilst the ungodly, preserved from affliction, are reserved for destruction.—*T. Fuller.*

Love a badge of Christianity.

As every lord giveth a certain livery to his servants, charity is the very livery of Christ. Our Saviour, who is Lord above all lords, would have His servants

known by their badge, which is love.—*Bishop Latimer.*

Love of Christ.

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more most certainly shall we love others. It is not a passive, possible love, but the outflowing, outpouring of the real, glowing, personal love of His mighty and tender heart. It is not a cold, beautiful, far-off star, but a sunshine that comes and enfolds us, making us warm and glad, and strong, and bright, and fruitful. It is the love "that passeth knowledge."—*F. R. Havergal.*

Love of Christ and man.

As when the great wheel in a factory turns, every other wheel spins and buzzes, so he who, through the inner man, puts himself in the relation of love to the Lord Jesus Christ, will have that central and controlling element turning every other faculty right, or making its action right.—*H. W. Beecher.*

Love, a factor.

Love will ever play a great part in human life to the end of time; it will be an immense element in its happiness, perhaps a still greater one in its sorrows, its disasters, its tragedies.—*Spenser.*

Love, fullness of.

Love is its own perennial fount of strength. The strength of affection is a proof not of the worthiness of the object, but of the largeness of the soul, which loves. The might of a river depends not

on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The Saviour loved His disciples infinitely more than the disciples loved Him, because His heart was infinitely larger. Therefore, come what may, hold fast to love. Learn the "new commandment" of the Son of God. Not to love merely, but to love *as He loved*.—*F. W. Robertson.*

Love to God and from God.

Love is the greatest thing that God can give us, for Himself is Love, and it is the greatest thing that we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old and the new, and it is the great commandment, and it is all the commandments: for it is the fulfilling of the law. It does the work of all the other graces, without any other instrument but its own immediate virtue.—*J. Taylor.*

Love, greatness of divine.

Rev. Rowland Hill was endeavouring to convey to his hearers, by a variety of striking illustrations, some idea of his conceptions of the divine love, but suddenly casting his eyes towards heaven he exclaimed—"But I am unable to reach the lofty theme! Yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me. I can plunge with

my puny capacity into a subject, the immensity of which I shall never be able fully to comprehend!"

Love and labour.

Where love is, there is no labour; and if there is labour, then the labour is loved.

Love lasting.

Love is indestructible :
Its holy flame for ever burneth ;
From heaven it came, to heaven
returneth. —*R. Southey.*

Love, a ruler.

Love rules the court, the camp,
the grove,
And men below and saints above,
For love is heaven, and heaven is
love. —*Scott.*

Love, true.

The course of true love never
did run smooth.

Loveliness.

Loveliness needs not the foreign
aid of ornament,
But is, when unadorn'd, adorned
the most. —*Thomson.*

Lust.

Lust is a sharp spur to vice,
which always putteth the affec-
tions into a false gallop.—*Ambrose*

Luxury, beware of.

The luxurious live to eat and
drink, but the wise eat and drink
to live.

Lying.

A liar begins with making false-
hoods appear like truth, and ends
with making truth itself appear
like falsehood.—*Shenstone.*

M

Mammon.

Mammon wins his way where
seraphs might despair.—*Byron.*

Man.

Oh! the grandeur and little-
ness, the excellence and the cor-
ruption, the majesty and the
meanness of man.—*Pascal.*

Man, know thyself; all wisdom
centres there.—*Young.*

Man, God's creature.

Of all the creatures, both in sea
and land,

Only to man Thou hast made
known Thy ways,
And put the pen alone into his
his hand,
And made him secretary of Thy
praise. —*G. Herbert.*

Man, honest.

An honest man's the noblest work
of God. —*R. Burns.*

Man, the life of.

Man's life's a book of history,
The leaves thereof are days;
The letters mercies closely joined,
The title is God's praise.
—*Mason.*

Man, a study.

The proper study of mankind
is—man. —*Pope.*

Man, a witty.

In all thy humours, whether grave
or mellow,
Thou'rt such a testy, touchy, plea-
sant fellow,

Hast so much wit, and mirth, and
spleen about thee,
There is no living with thee, nor
without thee. —*Addison.*

Man's divinity.

Goodness of heart is man's best
treasure, his highest honour, and
noblest acquisition. It is the ray
of his divinity which dignifies
humanity.

Man's will subject to God's will.

It is reported of a gentleman
travelling in a misty morning,
that he asked a shepherd (such
men being greatly skilled in the
physiognomy of the heavens) what
weather it would be? "It will
be," said the shepherd, "what
weather pleaseth me;" and being
courteously requested to express
his meaning, "Sir," saith he, "it
shall be what pleaseth God, and
what weather pleaseth God plea-
seth me." Thus a contented mind
maketh men to have what they
think fitting themselves; for
moulding their will unto God's
will, they are sure to have their
will.—*T. Fuller.*

Marriage.

He who gets a good husband
for his daughter hath gained a
son; and he who meets with a
bad one hath lost a daughter.

Marriage is the sunshine of life,
beneath its genial influence spring
up the best affections and noblest
virtues of man, which, in the ste-

rility of selfish celibacy, would have lain dormant and useless. It is the source of virtuous pleasure in youth, the value and solace of old age.

Marriage, divine institution.

"Maker, Omnipotent!"

Happy in our mutual help,
And mutual love, the crown of all
our bliss,
Ordained by Thee.

Marriage is not man's contrivance, but God's command; not merely a civil contract, protected by law because it benefits society, but it is an institution which God formed for the welfare of mankind and interests of true religion.—*W. B. McKenzie.*

Marriage, solemnity of.

They that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world; next to the last throw for eternity, life or death, felicity or a lasting sorrow are in the power of marriage.—*J. Taylor.*

Marriage should be considered as the most solemn league of perpetual friendship; a state from which artifice and concealment are to be banished for ever, and in which every act of dissimulation is a breach of faith.

Marriage, topic of.

Of all the actions of a man's life his marriage does least concern other people; yet, of all actions of our life, 'tis most meddled with by other people.—*Selden.*

Marriage, true.

It is treason against the law of

love and of God for any to marry unless they wed, that is, unless they love and be true in their love.

Marriage union.

Of all temporal and worldly enjoyments, the marriage union with a congenial mind animating a pleasing frame is by far the greatest.—*T. Bernard.*

Married life.

Hail, wedded love! mysterious
law, true source
Of human offspring, sole prosperity.
In paradise of things common
else,
By thee adultrous lust was driven
from men,
Among the bestial herds to range,
by thee
Founded on reason loyal, just and
pure,
Relations dear, and all the charities
Of father, son, and brother, first
were known. —*J. Milton.*

Martyrs, last hours of.

Cyprian, when on his road to suffer martyrdom, was told by the emperor that he would give him time to consider whether he had not better cast a grain of incense into the fire, in honour of idols, than die so degraded a death. The martyr nobly answered, "There needs no deliberation in the case."

John Huss was offered a pardon when at the stake, about to suffer for his attachment to Christ, if he would recant; his reply was, "I am here ready to suffer death."

Anne Askew, when asked under similar circumstances to avoid the flames, answered, "I came not here to deny my God and Master."

Thomas Hawkes, an Essex gentleman, on a like occasion, "If I had an hundred bodies, I would suffer them all to be torn in pieces rather than recant."

When the cruel Bonner told John Ardley of the pain connected with the burning, and how hard it must be to endure it, with a view of leading the martyr to recant, he replied, "If I had as many lives as there are hairs on my head, I would lose them all in the fire, before I would lose Christ."

Galeazius, a gentleman of great wealth, who suffered martyrdom at St. Angelo, Italy, being much entreated by his friends to recant, replied, "Death is much sweeter to me with the testimony of truth, than life with its least denial."

May.

Overhead bends the blue sky, dewy and soft, and radiant with innumerable stars, like the inverted bell of some blue flower sprinkled with golden dust, and breathing fragrance. Or, if the heavens are overcast, it is no wild storm of wind and rain, but clouds that melt and fall in showers.—*H. W. Longfellow.*

May, month of.

The inmost heart of man is glad,
Partakes a livelier cheer,
And eyes that cannot but be sad
Let fall a brightened tear.

Since they return, through days
and weeks,

Oh hope that grew by stealth,
How many wan and faded cheeks
Have kindled into health.

—*Wordsworth.*

Meditation on God's Word.

Meditation chews the cud and gets the sweetness and nutritive virtue of the Word into the heart and life. This is the way the godly bring forth much fruit.—*Ashwood.*

Meekness.

Meekness is love at school, love at the Saviour's school. It is Christian loveliness. It is the living Christian at the Saviour's feet, learning of Him who is meek and lowly, and finding rest for his own soul.—*J. Hamilton.*

Give me your hand, here let me kneel,

Make your reproaches sharp as steel ;

Spurn me, and smite me on each cheek,

No violence can harm the meek.

—*Longfellow.*

Meekness, what is ?

A boy once being asked, What is meekness ? replied, "Meekness always gives smooth answers to rough questions."

Men, great.

The world knows nothing of its greatest men.—*H. Taylor.*

Mental food, necessity of.

A thought to a thoughtful man is somewhat like a meal to a hungry man, for the mind requires food as well as the body.—*Moy-ridge.*

Mental restraint.

If you're in a stormy mood,
 Try to quell it.
 If you have an angry thought,
 Do not tell it.
 If a painful chord there is,
 Do not wake it;
 If a truce of peace exists,
 Do not break it.

—*Kate Taylor.*

Mercies, countless.

Thread the jewels of Jehovah's
 grace upon the string of memory
 and hang them about the neck
 of praise. For mercies beyond
 count, praise the Lord without
 stint.—*C. H. Spurgeon.*

Mercies and crosses.

Think more of thy unnumbered
 mercies than of thy easy reckoned
 crosses.

Mercies, God's.

Take notice not only of the
 mercies of God, but of God in
 the mercies. Mercies are never so
 savoury as when they savour of a
 Saviour.—*Venning.*

Mercies and miseries.

To bless God for mercies is to
 increase them, to bless Him for
 miseries is the way to remove
 them; no good lives so long as
 that which is thankfully im-
 proved, no evil dies so soon as
 that which is patiently endured.
 —*Dyer.*

Mercy.

Mercy is ever near giving to the
 dove its olive branch of promise,
 and to the ark its Ararat of rest.
 —*W. M. Punshon.*

The quality of mercy is not
 strained;
 It droppeth as the gentle rain from
 heaven
 Upon the place beneath: it is
 twice blessed:
 It bleaseth him that gives, and
 him that takes:
 'Tis mightiest in the mightiest;
 it becomes
 The throned monarch better than
 his crown:
 His sceptre shows the force of
 temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and
 fear of kings,
 But mercy is above this sceptred
 sway;
 It is enthroned in the hearts of
 kings:
 It is an attribute to God himself;
 And earthly power doth then show
 likest God's
 When mercy seasons justice. . . .
 Consider this,—
 That, in the course of justice, none
 of us
 Should see salvation: we do pray
 for mercy;
 And that same prayer doth teach
 us all to render
 The deeds of mercy.

—*Shakespeare.*

Mercy of God.

Be thy sins never so great, fear
 not to come; for He that calleth
 thee hath stretched out His arms
 of mercy at length; they are wide
 open to receive thee; mercy is
 ready to all that will receive it,
 and to them that need it most,
 most ready. A comfortable lesson
 to all sinners.—*Sandys.*

God's mercy, which is only the exercise of His goodness towards offenders, is represented in the Holy Scripture with peculiar privileges above the rest of His attributes. God is styled "the Father of mercy." He is "rich in mercy," and mercy is said to "please Him." He desires to be known by this attribute to the whole world. He is the Lord God gracious and merciful, and publicly declares that His mercy rejoices over judgment. And therefore the rainbow is placed about the throne to signify to us that God is always mindful of His gracious covenant made with mankind, and that in the midst of justice He remembers mercy.—*Atterbury.*

Mercy, noble.

Sweet mercy is true nobility's badge.—*Shakespeare.*

Mercy and truth.

Mercy and truth are the paths in which God constantly walks in reference to the children of men, and so frequently does He show them mercy, and so frequently does He fulfil His truth, that His paths are easily discerned. How frequent, how deeply indented, and how multiplied are these tracks to every family and individual. Wherever we go we see that God's mercy and truth have been there by the deep tracks they have left behind them. But he is more abundantly merciful to those who keep His covenant and His testimonies, i.e., those who are conformed, not only to the

letter, but to the spirit of His true religion.—*A. Clarke.*

Mercy and truth are as ministers of God standing in His presence ready to execute His pleasure, and employed by Him in the salvation of His people.—*Chandler.*

Mercy and wrath.

God gives His wrath by weight, and without weight His mercy.

Merit.

Some poor men are undervalued because worth nothing, and some rich men overvalued though nothing worth.

Metaphors.

Metaphors often convey to the mind truth, which otherwise would not have reached the understanding; for men frequently see under the guise and form of an illustration a doctrine which, if it had been nakedly stated, they could not have comprehended.—*C. H. Spurgeon.*

Mind.

The mind's the standard of the man.

A mind not to be changed by place or time.

The mind is its own place, and in itself

Can make a heaven of hell, a hell of heaven. —*J. Milton.*

Mind and money.

Disdain not your inferior in the gifts of fortune, for he may be your superior in the gifts of the mind.

Miracles, why ceased.

A gardener, when he trans-

planteth a tree out of one ground into another, before the tree takes root he sets stays to it, he poureth water at the root of it daily; but when it once taketh root he ceaseth to water it any more, and pulleth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord, in planting of religion, put to the help of miracles as helps to stay it; but when it was once confirmed and fastened, and had taken deep rooting, He took away such helps, so that, as St. Augustine hath it, "he that looketh for a miracle is a miracle himself," for if the death of Christ will not work faith, all the miracles in the world will not do it.—*Weems*.

Miser.

History tells us of illustrious villains, but there never was an illustrious miser.

Misfortune, how to act in.

It is the part of a wise man to face misfortunes and to prevent them before they come, of a valiant man to order them well when they do come.

Missionary effort, need of.

To Christianity this is preeminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. The call to the Church is, "Go forth and preach the gospel to every creature."

Misused blessing.

Half our troubles come from the morbid way of looking at our

privileges. We let our blessings lie till they get mouldy, and then we call them curses.—*H. W. Beecher*.

Moderation.

Moderation is the silken string running through the pearl chain of all virtues.—*Bishop Hall*.

Moderation in the affections.

It is a point of excellent wisdom to keep the golden bridle of moderation upon all the affections we exercise on earthly things.—*Flavel*.

Modesty.

Nothing can atone for the want of modesty and innocence, without which beauty is ungraceful, and quality contemptible.

Modesty is a shining light, it prepares the mind to receive knowledge, and the heart for truth.—*Guisot*.

Gaudiness of ornament and apparel are fit for none but the immodest. They are really richest in dress who are poorest amid their modesty.—*Cyprian*.

A modest person seldom fails to gain the goodwill of those he converses with, because nobody envies a man who does not appear to be pleased with himself.—*Steele*.

How beautiful is modesty! it winneth upon all beholders; but a word or a glance may destroy the pure love that should have been for thee.—*Tupper*.

Money-making.

There are thousands of our successful money-makers who are

paying a big price for their fortunes. It is not charged that they are dishonest or in a wicked line of business, but simply that they sacrifice too much that is better than money in order to get money in quantities which make it a burden rather than a comfort, and which, so far from adding joy to life, in many cases bring life itself to a premature end. The price is surely too big.

Morality.

The ship of morality draws too much water ever to ride into the harbour of salvation. — *H. W. Beecher.*

Mother, a.

A mother is a mother still,
The holiest thing alive.

— *Coleridge.*

Mother, a good.

One good mother is worth a hundred schoolmasters. In the home she is the loadstone to all hearts, and loadstar to all eyes. — *G. Herbert.*

Who but God can count the precious trophies of godly sons and holy daughters which Christian mothers have laid at the feet of Jesus for His service and glory? They are written in the great book of remembrance, and the day of eternity will reveal them. Over the tomb of many a sainted mother could be truthfully inscribed the following lines taken from the grave-stone in a village churchyard:—

“A Sarah to her husband,
Eunice to her children,
Lois to her grandchildren,

Lydia to God's ministers,
Martha to her guests,
Dorcas to the poor, and
Anna to her God.”

— *S. S. Times.*

Mother, the happy.

The happiest children are those who have happy mothers. The young life which grows up in the shadow of a discontented, repining, and gloomy mother is like a plant unwatered by kindly dews; it is apt to be dwarfed and stunted. Even when things are crooked, and temptations to be harsh come, let the mother, for her sons' and daughters' sake, try to be happy.

Mother, value of a good.

Izaak Walton, speaking of George Herbert's mother, says, she governed her family with judicious care, not rigidly or sourly, but with such a sweetness and compliance with the recreations and pleasures of youth as did incline them to spend much of their time in her company, which was to her great content.

Murmuring against God is foolish.

I have read of Cæsar, that having prepared a great feast for his nobles and friends, it so fell out that the day appointed was so extremely foul that nothing could be done to the honour of the meeting; whereupon he was so displeased and enraged that he commanded all them that had bows to shoot up their arrows to Jupiter, their chief god, as in defiance of him for that rainy weather; which, when they did, their arrows fell short of the heavens and fell upon

their own heads, so that many of them were sorely wounded. So all our murmurings, which are so many arrows shot at God Himself, they will return upon our own pates—hearts; they reach not Him, but they will wound us. Therefore it is better for us to be mute than to murmur, for it is dangerous to provoke “a consuming fire.”—*T. Fuller*.

Murmuring, eleven arguments against.

1. That murmuring speaks out many a root of bitterness to be strong in thy soul.

2. The Holy Ghost hath set a brand of infamy upon murmurers; He hath stigmatised them for ungodly persons.

3. Murmuring is a mother sin! it is the mother of all abominations, a sin that breeds many other sins, viz., disobedience, contempt, ingratitude, impatience, distrust, rebellion, cursing, carnality; yea, it charges God with folly—yea, with blasphemy.

4. Murmuring is a God-provoking sin.

5. Murmuring is the devil's image, sin and punishment, as he is still murmuring at every mercy that God bestows.

6. Murmuring is a mercy-embittering sin, a mercy-souring sin.

7. Murmuring is a mercy-destroying, mercy-murdering sin.

8. Murmuring unfits the soul for duty.

9. Murmuring unmans a man.

10. Murmuring is a time-destroying sin.

11. Murmuring makes the life of man invisibly miserable.

—*T. Brooks*.

Music.

Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy, for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music, and would not for a great matter be without the little skill I possess in the art.—*M. Luther*.

Music is nothing but wild sounds civilised into time and tune. Such the extensiveness thereof, that it stoopeth so low as brute beasts, yet mounteth as high as angels. For horses will do more for a whistle than for a whip, and, by hearing their bells, jingle away their weariness.—*T. Fuller*.

Music in everything.

The elements of music are in everything around us, they are found in every part of creation, in the chirpings of the feathered choristers of nature, in the voices or calls of various animals, in the melancholy sound of the waterfall, or the wild roar of the waves, in the hum of distant multitudes, or the concussion of sonorous

bodies, in the winds, alike when the dying cadence falls lightly on the ear it agitates the trees of the forest, as when the hurricane sweeps around. All these contain the rudiments of harmony, and may be easily supposed to have furnished the minds of intelligent creatures with such ideas of sound as time and the accumulated observation of succeeding ages could not fail to improve into a system.—*Anon.*

Music, family.

Music refines and elevates. Song is the language of gladness, and it is the utterance of devotion. But coming lower down it is physically beneficial; it rouses the circulation, wakes up the bodily energies, and diffuses life and animation around. Song is the outlet of mental and physical activity, and increases both by its exercises. No child has completed a religious education who has not been taught to sing the songs of Zion. No part of our religious worship is sweeter than this. In David's day it was practised as a study.

Music, power of.

Music! the greatest good that mortals know,
And all of heaven we have below.
Music can noble hints impart,
Engender fury, kindle love,
With unsuspected eloquence can move,
And manage all the man with secret art. —*Addison.*
Music increases the sum of

harmless and elevating pleasure, binds families together, alleviates the sorrows and quickens the joys of life, and not only enlivens the social meeting, but it is the best accompaniment to the worship of Almighty God.—*C. Bullock.*

Music, solemn.

Blest pair of syrens, pledges of heaven's joy,
Sphere born, harmonious sisters,
Voice and Verse,
Wed your divine sounds, and mix'd power employ,
Dead things with unbreathed sense able to pierce,
And to our high-raised phantasy present
That undisturbed song of pure content,
Aye sung before that sapphire-coloured throne
To Him that sits thereon,
With saintly shout and solemn jubilee,
Where the bright seraphim, in burning row,
Their loud, uplifted, angel trumpets blow,
And the cherubic host in thousand choirs
Touch their immortal harps of golden wires,
With those just spirits that wear victorious palms,
Hymns devout, and holy psalms, singing everlastingly.

—*J. Milton.*

Mystery in Providence.

Much that is to be believed, much that is to be endured, cannot be explained.—*A. Macmillan.*

N

Name, a good.

A good name is rather to be chosen than great riches.—*Proverbs* xxii. 1.

Name of Jesus.

The name of Jesus is not only light but also food ; it is likewise oil without which all the food of the soul is dry ; it is salt, unseasoned by which whatever is presented to us is insipid ; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul ; and there are no charms in any discourse in which His name is not heard.—*St. Bernard.*

National debt.

One hundred men could not carry the amount of the national debt of England, counted out in ten pound Bank of England notes, notwithstanding the lightness of the paper on which they are printed.

National progress.

We believe it to be in reserve for society, that workmen will at length share more equally than they do at present, with capitalists and proprietors of the soil, in the comforts and even elegancies of life. But this will not be the achievement of desperadoes : it will be come at through a more peaceful medium—through the medium of a growing worth and a growing intelligence of the people.—*W. Chalmers.*

National prosperity, conditions of.

The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings ; but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character ; here are to be found its true interest, its great strength, and its real power.—*M. Luther.*

Nature.

Earth, with her thousand voices, praises God.—*S. T. Coleridge.*

Slave to no sect, who takes no private road,
But looks through nature up to nature's God,
Pursues that chain, which links th' immense design,
Joins heaven and earth, and mortal and divine. —*Pope.*

Nature, communion with.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, when none intrudes,
By the deep sea, and music in its roar :
I love not Man the less, but Nature more. —*Byron.*

Nature, reason, and religion.

Nature bids me love myself

and hate all that hurt me; reason bids me love my friend and hate those that envy me; religion bids me love all, and hate none, and overcome evil with good.

Newspaper, the first, and the first advertisement.

The first paper in Britain published at stated intervals for the dissemination of intelligence, was the *Weekly News*, the first number of which was published in London on the 23d of May 1622. It was destitute of advertisements, and indeed contained very little news. The first advertisement appeared on the 2d of April, 1647, in No. 13 of a weekly paper called *Perfect Occurrences of Every Daies iournall in Parliament and other Moderate Intelligence*—a name that would make our newsboys frantic—and refers to a "A book applauded by the Clergy of England, called the Diune Right of Church Government." For several years booksellers were the only advertisers, but as the newspapers began to circulate more among the less educated classes other kinds of advertisements appeared, and the columns gradually assumed a more business-like aspect. The *Mercurius Politicus* of September 30, 1658, contained the first trade advertisement, which relates the charms of the new "drink called by the Chineans tcha, by other nations tay alias tee."—*All the Year Round*.

Newspaper statistics.

There are now published in the United Kingdom 1817 newspapers, distributed as follows:—England—London, 375; Provinces, 1012—1387. Wales, 71; Scotland, 183; Ireland, 156; Isles, 20. Of these there are 124 daily papers published in England, 5 in Wales, 22 in Scotland, 16 in Ireland, and 2 in the British Isles. Figures show that the press of the country has more than trebled during the last thirty-six years.

Newspapers.

The newspaper is a sermon for the thoughtful, a library for the poor, and a blessing to everybody. Lord Brougham called it the "best public benefactor."

Night.

This sacred shade and solitude,
what is it?

'Tis the felt presence of the Deity.
Few are the faults we flatter when
alone,
Vice sinks in her allurements, is
ungilt,
And looks like other objects, black
by night.

By night an atheist half believes
a God. — *Young*.

Noble deeds.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble
thought,
Our hearts, in glad surprise,
To higher levels rise.

—*H. W. Longfellow*.



Obedience, cheerful.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire and the other to sweep a crossing, they would feel no inclination to change employments. The call to go would suffice.—*Rev. J. Newton.*

Opportunities.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.

Opportunities embraced.

If you use opportunities of speaking to others of Christ, He will give you plenty.—*M'Cheyne.*

Opportunity.

Opportunity is the cream of life.

Opposition, helpful.

A certain amount of opposition is a great help to a man. Kites rise against the wind. Even a head wind is better than none. No man ever worked his passage in a dead calm. Let no man, therefore, wax pale because of opposition.

Oppression.

To oppress any one is sin; but to oppress the oppressed is the height of sin. Poverty, and want,

and misery, should be motives to pity; but oppressors make them the whetstones of their cruelty and severity; and therefore the Lord will plead the cause of His poor oppressed people against their oppressors, without fee or fear.—*T. Brooks.*

Order.

Order is heaven's first law; a glorious law,
Seen in those pure and beauteous isles of light,
That come and go as circling months fulfil
Their high behest; nor less on earth discerned
'Mid rocks snow-clad or waste of herbless sand;
Throughout all climes, beneath all varying skies,
Fixing, for e'en the smallest flower that blooms,
Its place of growth.

—*J. Milton.*

Order, beauty of.

Order is heaven's first law, it is seen in the daily course of the sun, in the succession of the seasons; in the alternation of heat and cold, wet and dry, fine weather and foul; in the germination of the seed, in the growth of the plant, in the decay of the oak; in the first effort of the fledgling to support itself on its wings; of the young animal to stand on its legs, and of the child to run all alone to its mother's arms.

Order, essential.

Order is the sanctity of the mind, the health of the body, the peace of the city, the security of

the state. As the beams to a house, as the bones to the microcosm of man, so is the order of all things.

P

Pain, mystery of.

The hand of God, and not in vain,
Has touched us with the fire of pain.—*H. W. Longfellow.*

Parables, Christ's.

Christ's marvellous parables are the picture gallery of the church.
—*J. Parker.*

Paradise.

If God hath made this world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Will paradise be found !
—*Montgomery.*

Pardon.

God has promised pardon to him that repenteth ; but he hath not promised repentance to him that sinneth.—*Anselm.*

Parental example.

The parent's life is the child's copy-book.—*S. W. Partridge.*

Parental influence rewarded.

When thou wilt need some comforts to assuage
Health's last farewell, a staff of thine old age,
That then in recompense of all thy cares,
Thy child shall show respect to thy grey hairs.

Aware then how much danger intervenes,
To compass that good end—*fore-cast the means.*

His heart, now passive, yield to thy command,
Secure it—thine—the key is in thine hand.

Parental love.

A Polish prince was accustomed to carry the picture of his father always in his bosom ; and on any particular occasion he would take it out and view it, and say, "Let me do nothing unbecoming so excellent a father."

Passion.

Passion makes them fools which otherwise are not so ; and shows them to be fools which are so.

Passion is a kind of fever in the mind, which always leaves us weaker than it found us.

Passion and reason.

Passions are a great deal older than our reason ; they come into the world with us, but our reason follows a long time after.

Passionate persons.

Passionate persons are like men who stand on their heads, they see all things the wrong way.—*Plato.*

Past, the.

Last year's gales no longer strive
To scatter leaves that bloom
to-day ;

Why should last year's griefs re-
vive ?

Bygones ! bygones ! pass away.
—*Mackay.*

Patience.

He surely is most in want of
another's patience, who has none
of his own.—*Lavater.*

Patience, accomplish thy labour ;
accomplish thy work of affection.
Sorrow and silence are strong,
and patient endurance is god-
like,

Therefore accomplish thy labour
of love, till the heart is made
godlike,

Purified, strengthened, perfected,
and rendered more worthy of
heaven !

—*H. W. Longfellow.*

Patience is bitter, but its fruit
is sweet.—*Rousseau.*

Patience of hope.

The hope of salvation supports
the soul in the greatest afflictions.
The Christian's patience is, as it
were, his back, on which he bears
his burdens ; and some afflictions
are so heavy that he needs a broad
one to carry them well. But if
hope lay not the pillow of the pro-
mise between his back and his
burden, the least cross will prove
insupportable ; therefore, it is
called the "Patience of Hope."—
W. Gurnall.

Patience, true.

The greatest and sublimest
power is often simple patience.—
H. Bushnell.

Patient waiting is often the
highest way of doing God's way.
—*Fenelon.*

Peace of God.

The peace of God is an appetite
for God, and the deeper the peace
the keener the appetite.—*J. Puls-
ford.*

Peace at home.

If peace is not to be found at
home, is it not natural to expect
that we should look for it abroad ?
The parents and husbands, who
know not this, may be brought to
repent of their ignorance.—*Zim-
merman.*

Pedantry.

Pedantry consists in the use of
words unsuited to the time, place,
and company.—*Coleridge.*

Pen, power of.

Beneath the rule of men entirely
great,
The pen is mightier than the
sword.
—*Lytton.*

Pen versus war.

Take away the sword ;
States can be saved without it ;
bring the pen ! —*Lytton.*

People with shallow mind.

It is with narrow-souled people
as with narrow-necked bottles ;
the less they have in them, the
more noise they make in pouring
it out.—*Pope.*

Perfection.

To gild refined gold, to paint the
lily,
To throw a perfume on the violet,
To smoothe the ice, to add another
hue

Unto the rainbow, or with taper
light

To seek the beauteous eye of hea-
ven to garnish,

Is wasteful and ridiculous excess.

—*Shakespeare.*

Perfection, how to attain.

To arrive at perfection, a man
should have very sincere friends,
or inveterate enemies; because he
would be made sensible of his
good or ill conduct, either by the
censures of the one, or the admo-
nitions of the others.—*Diogenes.*

Perseverance.

Attempt the end, and never stand
to doubt;

Nothing's so hard but search will
find it out. —*Herrick.*

The heights, by great men reached
and kept,

Were not attained by sudden
flight;

But they, while their companions
slept,

Were toiling upward in the
night.

Our greatest glory is not in
never falling, but rising every
time we fall.—*Confucius.*

Tho' beaten back in many a fray,
Yet freshening strength we bor-
row,

And where the vanguard halts
to-day,

The rear shall camp to-morrow.

Perseverance, reward of.

If thou canst plan a noble deed,
And never flag till it succeed;

Though in the strife thy heart
should bleed,

Whatever obstacles control.

Thine hour will come, go on, true
soul,

Thou wilt win the prize, thou
wilt reach the goal.

—*Mackay.*

Philosophy, true.

True philosophy consists more
in fidelity, constancy, justice, sin-
cerity, and in the love of our
duty, than in a great capacity.—
Plato.

Pity and sympathy.

The noblest minds their virtue
prove,

By pity, sympathy, and love.

These, *these*, are feelings truly fine,
And prove their owner half divine.

—*W. Cowper.*

Poetry.

Poetry seems to us the divinest
of all arts, for it is the breathing
or expression of that principle or
sentiment which is deepest and
sublimest in human nature; we
mean, of that thirst or aspiration
to which no mind is wholly a
stranger, for something purer
and lovelier, something more
powerful, lofty, and thrilling than
ordinary and real life affords.—
Critic on Milton.

Poetry and its influence.

Poetry has been to me its own
great reward. "It has multiplied
and refined my enjoyments, it has
soothed my afflictions, it has en-
deared my solitude, it has given
me the habit of wishing to discover
the good and the beautiful in all
that meets and surrounds me."

Poetry and music.

Poetry is music in words, and
music is poetry in sound, both

excellent sauce ; but they have lived and died poor that made them their meat.—*T. Fuller.*

Poetry, real.

Thoughts that breathe, and words that burn.—*Gray.*

Poets, true.

Poets are all who love, who feel great truths,
And tell them.

—*P. J. Bailey.*

Politeness a substitute for kindness.

Because gold is rare, gilding has been invented, which, without its solidity, has all its brightness. Thus to replace the kindness which we are without, we have invented politeness, which has every appearance of it.

Pool of Siloam.

Beneath Moriah's rocky side,
A gentle fountain springs ;
Silent and soft its waters glide,
Like the peace the Spirit brings.
The thirsty Arab stoops to drink
Of the cool and quiet wave ;
And the thirsty spirit stops to think

Of Him who came to save !
Siloam is the fountain's name,
It means, "*one sent from God,*"
And thus the Holy Saviour's fame

It gently spreads abroad.
Oh, grant that I, like this sweet well,
May Jesus' image bear,
And spend my life, my all to tell,
How full His mercies are.

—*M'Cheyne.*

Poverty.

The sufferings of poverty are not confined to those of the squalid, common, every-day beggars, who are enured to hardships, and ever ready to receive charity, let it come to them as it will. There is another class, on whom it presses with still heavier power ; the generous, the decent, the self-respecting who have struggled with their lot in calm silence, "bearing all things, hoping all things," and willing to endure all things, rather than breathe a word of complaint, or to acknowledge even to themselves that their own efforts will not be sufficient for their own necessities.—*H. L. Stowe.*

Poverty and riches.

A miser grows rich by seeming poor ; an extravagant man grows poor by seeming rich.—*Shenstone.*

Power of God.

It will be a dreadful thing to be convinced of God's power, by the terrors of His justice rather than by the greatness of His mercy to sinners, and to such as trust in Him.—*Bishop Wilson.*

There are some things which God cannot do, and that because of the very reason of His being Omnipotent.—*Augustine.*

Praise, beware of.

He who praises you for what you have not, wishes to take from you what you have.

Praise to God.

Faith brings forth praise. He who can trust will soon sing.

God's promise, when fulfilled, is a noble subject for praise, and even before fulfilment it should be the theme of song.

Praise of men.

Be careful how you receive praise from men, from good men neither avoid it nor glory in it; from bad men neither desire nor expect it; to be praised of them that are evil, or for that which is evil, is equal dishonour. He is happy in his merit who is praised by the good and imitated by the bad.

Praise, value of, condition of.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or arouse enterprise. It is, therefore, not only necessary that wickedness, even when it is not safe to censure it, be denied applause; but that goodness be commended only in proportion to its degree, and that the garlands due to the great benefactors of mankind, be not suffered to fade upon the brow of him who can boast only of petty services and easy virtues.

Prayer.

Prayer should be the key of the day, and the lock of the night.

Let your prayers be as frequent as your wants, and your thanksgivings as your blessings.

Prayer is the telegraph wire between earth and heaven, and faith the electric current, without which the wires are useless.

Prayer is the door to heaven's treasure-house, and faith the key which will unlock it.—*Pryer*.

Prayer is the ladder between earth and heaven.—*Partridge*.

Prayer is the leech of the soul, that sucks out the venom and swelling thereof.—*M. Luther*.

Prayer is dust and ashes pleading with infinite majesty and mercy. How great the disparity!

Prayer is the wall of faith, our armour and weapons.—*Tertullian*.

Prayer is the rope up in the belfry; we pull it, and it rings the bell up in heaven.—*Evans*.

Prayer is a weapon for the feeble, weakest souls can wield it best.

Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness.

We feeble mortal men have the privilege of speaking to our Maker. We utter words here, or pour out our desires in the closet; or when walking in the street, or engaged in our daily employment, we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be inaudible to our neighbour, and yet it cannot die away into silence, nor can it be lost through blending with other sounds; nothing can drown it, nor prevent it reaching its destination. It passes beyond sun and stars, it enters the presence-chamber of the Almighty. Amid the ceaseless strains of praise, that whisper reaches the Divine ear, touches the Infinite heart, moves the Omnipotent arm.

It brings forth troops of angels on ministries of mercies. It sets in motion long trains of events, and brings down showers of blessing on those who uttered it.—*W. Landels.*

Whate'er the bosom's joy or grief,
Our matters, great or small,
Are but an errand to God's throne;
There go and tell Him all.

Whate'er the care that breaks thy rest,

Whate'er the wish that swells thy breast;

Spread before God that wish, that care,

And change anxiety for prayer.

Prayer, answered.

When prayer leads the van, in due time deliverance brings up the rear.—*T. Watson.*

In the number of providential interpositions in answer to prayer, may be placed that which happened on the coast of Holland in the year 1672. The Dutch expected an attack from their enemies by sea, and public prayers were offered for their deliverance. It came to pass, that when their enemies waited for the turn of the tide in order to land, the tide was retarded, contrary to its usual course, for twelve hours, so that their enemies were obliged to defer the attempt to another opportunity, which they never found, because a storm arose afterwards and drove them from the coast.

Prayer, not answered.

As sick folks are denied many things which they wish for, because they be often hurtful unto

them; so God denieth us many things which we ask of Him, because they are not good for us.—*Cawdray.*

Prayer, answers to.

How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered, instead of feeling sure that they will be so if they are only offered up in faith, and are in accord with the will of God.—*Guesses at Truth.*

Good prayers never came weeping home. I am sure I shall receive, either what I ask, or what I should ask.

Prayer, audible.

Vocal prayer helps the supplicant, and we keep our minds more fully awake when we can use our tongues as well as our hearts.—*C. H. Spurgeon.*

Prayer, a blessing.

Prayer, when engaged in, in spirit and in truth, free from pride and the troublings of the passions, contains within itself its own answer, in the heavenly calm and repose which it communicates. When thus spread out before God, heaven itself seems to descend upon the soul, as we have seen the sky reflected on the bosom of a tranquil lake spread out beneath it.—*Anon.*

Prayer, characteristics of.

Prayer is love's yearning to pour out everything into the bosom of God. It is the act of trustful surrender, which leaves everything in His hands; nothing is too insignificant to bring thus

before God, if it has but become of real importance to us. Our secret relation to God proves and expresses its vitality in this intercourse of prayer. Without this it is but dead. Surrender to God, in prayer, is an intrinsically necessary expression and proof of love. In prayer we resign ourselves, and all that interests us, to God. This is the highest kind of giving. But the highest kind of giving is at the same time the highest kind of receiving.—*Luthardt*.

Prayer, the Christian's refuge in trouble.

Prayer is the saint's exercise-field where his graces are breathed; it is as the wind to the air, it brightens the soul, as bellows to the fire which clears the coal of those ashes that smother it. The Christian, while in this world, lives in an unwholesome climate; one, while the delights of it deaden and dull his love to Christ, another while, the trouble he meets in it damps his faith on the promise. So that the Christian should away to prayer and breathe an atmosphere of true faith and waiting upon God.—*W. Gurnall*.

Prayer, continual.

The breath of prayer comes from the life of faith. Whatever you want, go to God by faith and prayer in the name of Christ, and never think that His delays are denials. They that spend their days in prayer shall end their days in peace and comfort.—*J. Mason*.

Prayer, a defence.

The cry of faith and prayer to God is more dreadful to our spiritual foes than the war-whoop of the Indian is to his surprised brother savages.—*A. Clarke*.

Prayer has ever been the defence of saints. As long as God hath an open ear we cannot be shut up in trouble. All other weapons may be useless; but prayer is evermore available, no enemy can spike this gun.

Prayer, definition of.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; it is the cry of faith to the ear of mercy.—*Hannah Moore*.

Prayer, delays in answer.

They that have conduit water come into their houses, if no water come, they do not conclude the spring to be dry, but the pipes to be stopped or broken. If prayer speed not, we must be sure that the fault is not in God, but in ourselves; were we but ripe for mercy, He is ready to extend it to us, and even waits for this purpose.—*J. Trapp*.

In God our Father are all dimensions of love, and that in an infinite degree, infinitely infinite. What if He defer us? so do we our children, albeit we mean no other but to give them their own asking; yet we love to see them wait, that so they may have from us the best things, when they are at the best, in the best time, and in the best manner; if a mother should forget her only boy, yet

God hath an infinite memory, He nor can, nor will forget us ; the expectation of the waiter shall not fail for ever, that is, never.
—*Richard Capel.*

Prayer, not dictation.

Go and tell Jesus everything, is the divine command ; but do not tell Him what answer to give in return.—*J. Parker.*

Prayers, directed.

When you send your prayers, be sure to direct them to the Redeemer, and then they will never miscarry.—*M. Henry.*

Prayer, divine warrant.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—*Hebrews iv. 16.*

Prayer, efficacy of.

Prayer makes the darkened cloud withdraw,

Prayer climbs the ladder Jacob saw.

Prayer, efficient and prevailing.

The machinery of prayer is not always visible, but it is most efficient. God inclines us to pray ; we cry in anguish of heart, He hears, He acts, and the enemy is turned back. What irresistible artillery is this which wins the battle as soon as its report is heard ! What a God is this, who hearkens to the cry of His children, and in a moment delivers them from the mightiest enemies.

Prayer, ejaculatory.

As small ships can sail into harbours which larger vessels, drawing more water, cannot enter,

so our brief cries and short petitions may trade with heaven when our soul is wind-bound, and business-bound, as to longer exercises of devotion, and when the stream of grace seems at too low an ebb to float a more laborious supplication.—*C. H. Spurgeon.*

Prayer, elevating influence of.

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a look-out, which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*C. H. Spurgeon.*

Prayer essential to progress.

Prayer is the guard to secure the port-royal of the heart, prayer is the porter to keep the door of the lips, prayer is the strong hilt which defendeth the hands, prayer perfumes every relation, prayer helps us to profit by every condition, prayer is the chemist that turns all into gold, prayer is the master workman ; if that be out of the way, the whole trade stands still or goeth backward. What the key is to the watch, that prayer is to religion : it winds it up and sets it going.—*Swinnock.*

Prayer, essential to victory.

The Christian armour will rust, except it be furnished and scoured with the oil of prayer. What the key is to the watch, that prayer is to our graces : it winds them up, and sets them agoing.—*W. Gurnall.*

Prayer and faith inseparable.

There can be no true prayer without faith, there can be no true faith without prayer. They are the two arms by which the soul hangs upon the neck of infinite love.—*J. A. James.*

Prayer, formal.

It is said that David praised God upon an instrument of ten strings, and he would never have told us how many strings there were, but that without doubt he made use of them all. God hath given all of us bodies, as it were instruments of many strings, and can we think it music good enough to strike one string, to call upon Him with our tongues only? No, no; when the still sound of the heart by holy thoughts, and the shrill sound of the tongue by holy words, and the loud sound of the hands by pious works, do all join together, that is God's concert, and the only music wherewith He is affected.—*F. Baker.*

Prayer, a healthful exercise.

Prayer helps towards the growth and increase of grace, by drawing the habits of grace into exercise. Now, as exercise brings benefit to the body, so does prayer to the soul. Exercise doth help to digest or breathe forth those humours that clog the spirits.—*W. Gurnall.*

Prayer, heartfelt.

In prayer it is better to have a heart without words than words without a heart.—*J. Bunyan.*

Prayer, hours of.

Often, but none too often, sea-

sons of great need call for frequent seasons of devotion. The three periods chosen are the most fitting, morning, noon, and night; to begin, continue, and end the day with God is supreme wisdom. Where time has naturally set up his boundary, there let us set up an altar stone. The Psalmist means that he will always pray. He will run a line of prayer right along the day, and track the sun with his petitions.—*C. H. Spurgeon.*

Prayer and humility.

We must go to Christ on our bended knees, for though He is a big door enough for the greatest sinner to come in, He is a door so low that men must stoop if they would be saved.—*C. H. Spurgeon.*

Prayer, importunate.

The soul that is insatiable in prayer, he proceeds, he gets near to God, he gains something, he winds up his heart higher. As a child that seeth the mother have an apple in her hand, and it fain would have it, it will come and pull at the mother's hand for it, now she lets go one finger, and yet she holds it, and then he pulls again, and then she lets go another finger, and yet she keeps it; and then the child pulls again, and will never leave pulling and crying till it hath got it from his mother. So a child of God seeing all the graces be in God, he draws near to the throne of grace, begging for it, and by his earnest and faithful prayers he opens the hand of God to him. God dealing as parents to their

children, holds them off for a while, not that He is unwilling to give, but to make them more earnest with God to draw them nearer to Himself.—*Fenner*.

Prayer, inspiration of.

Prayer is a supernatural work, and therefore the principle of it must be supernatural. He that has nothing of the Spirit of God, cannot pray at all; he may howl as the beast in his necessity or distress, or may speak words of prayer, but pray he cannot.—*Leighton*.

Prayer, inspiration of true.

When Christians pray, God in them speaks to God in heaven. Then prayer is like the moisture of the earth ascending again into the firmament whence it had lately descended in refreshing and fruitful rain.—*Thomson*.

Prayer, a key to unlock God's treasure-house.

Prayer is the key which God hath put into our hands to put us into communication with the unseen world. We have everything with it, without it we have nothing.—*T. Monod*.

Prayer, lifeless.

Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers freeze before they reach heaven.—*T. Brooks*.

Prayer, necessity for.

If He prayed, who was without sin, how much more ought sinners

to pray! If He offered continual prayer, the whole night long, how much more ought we to add prayer to prayer, and to watch thereunto by night.—*Cyprian*.

Prayer, necessity of.

Oh, when the heart is full—when bitter thoughts
Come crowding up for utterance;
And the poor common words of courtesy
Are such a very mockery—how much
The bursting heart may pour itself in prayer.

Prayer, neglect of.

To err in modes of prayer may be reprehensible; but not to pray is mad.—*Isaac Taylor*.

Prayer, perseverance in.

Leave not off praying; for either praying will make thee leave off sinning, or sinning will make thee leave off praying.—*Sibbes*.

Prayer and power.

The man of prayer is always a man of power.—*J. Hamilton*.

Prayer, power of.

And Satan trembles when he sees
The weakest saint upon his knees.
—*Cowper*.

The blessings which are most needful for us are such as only God can give; blessings of which the treasure lies within the light inaccessible, and of which Omnipotence alone preserves the key. That Almighty hand prayer moves. That incommunicable key prayer turns.—*J. Hamilton*.

There is a kind of omnipotency in prayer, as having an interest

and prevalency with God's omnipotency.—*Edward Reynolds.*

Prayers are the believer's weapons of war. When the battle is too hard for us we call in our great ally, who as it were lies in ambush until faith gives the signal by crying out, "Arise, O Lord!" Although our cause be all but lost, it shall soon be won again, if the Almighty doth but bestir Himself.—*C. H. Spurgeon.*

Prayer can obtain everything; it can open the windows of heaven and shut the gates of hell; it can put a constraint upon God and detain an angel till he leave a blessing; it can open the treasures of rain and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, "Be thou removed hence and cast into the sea;" it can arrest the sun in the midst of his course and send the swift-winged winds upon our errand. And all those strange things, and secret decrees, and unrevealed transactions, which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantage to the praying man.—*J. Taylor.*

Oh, the power of prayer! What may not the saints have for asking?—*J. Trapp.*

The Bible account of the power of prayer is the best we have or can have:—

Abraham's servant prays—Rebekah appears.

Jacob prays—the angel is conquered.

Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Hannah prays—the prophet Samuel is born.

Joshua prays—the sun stands still, victory is gained.

David prays—Aithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away His anger and smiles.

Elijah prays—the little cloud appears, the rain descends upon the earth.

Daniel prays—the mouths of the lions are closed.

Disciples pray—the Holy Ghost is sent down from heaven.

Prayer, prevailing.

True prayer may be described as the soul rising from earth to have fellowship with heaven; it is taking a journey upon Jacob's ladder, leaving our cares and fears at the foot, and meeting with a covenant God at the top. Very often the soul cannot rise, she has lost her wings, and is heavy and earth-bound, more like a burrowing mole than a soaring eagle. At such dull seasons we must not give up prayer, but must, by God's assistance, exert all our powers to lift up our hearts. Let faith be the lever, and grace be the arm, and the dead lump will yet be stirred.

Prayer, private.

My God, is any hour so sweet,
From blush of morn to evening
star,

As that which calls me to thy feet,
The hour of prayer?

No words can tell what sweet relief,

There for my every want I find,
What strength for warfare, balm
for grief,

What peace of mind.

Lord, till I reach yon blissful
shore,

No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

—C. Elliot.

Prayer, private need of.

We grow, we wax strong, we prevail by private prayer. That we may be strong to labour, tender to sympathise, and wise to direct, let us pray. If study makes men of us, prayer will make saints of us. Our sacred furnishing for a holy life can only be found in the arsenal of supplication, and after we have entered upon our consecrated warfare, prayer alone can keep the armour bright.—C. H. Spurgeon.

Prayer and promise.

Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow and sends the arrow with the heart's message to heaven. The bow without the arrow is of little use, and the arrow without the bow is of little worth, and both without the strength of the hand to no purpose. Neither the promise

with prayer, nor prayer without the promise, nor both without faith, avail the Christian anything.—Salter.

Prayer, real.

To talk with Jesus as a loving
Friend,

To tell Him every trouble, want,
or care,

To know He'll hearken, and deliverance send;

This is, indeed, true earnest
heartfelt prayer.

Prayer, reality in.

Remember God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how methodical they are; but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces prevail in prayer.—J. Trapp.

Prayer, results of.

When prayers are strongest,
mercies are nearest.—Reynolds.

Prayer, silent.

Some cry aloud who never say a word. It is the bell of the heart that rings loudest in heaven. When our window is opened towards heaven, the windows of heaven are open to us. Have but a pleading heart and God will have a plenteous hand.—C. H. Spurgeon.

Prayer, sincerity in.

Sincerity is a *sine qua non* in prayer.—C. H. Spurgeon.

Prayer, source of strength.

Prayer links man's weakness to
Omnipotence.

Prayer, strengthening.

It is prayer that strengthens
the weak, and makes the strong
man stronger. There is no bravery
in blasphemy, there is no das-
tardliness in godly fear.—*W. M.
Punahon.*

Prayer, time for.

There is no limited time in the
court of heaven for hearing peti-
tions ; it is not like the court of
earthly princes, for there is free
access any day of the week, any
hour of the day or night, any
minute of the hour.—*Bogan.*

Prayer, true.

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of
speech

That infant's lips can try.

Prayer the sublimest strains that
reach

The Majesty on high.

—*J. Montgomery.*

Prayer, unanswered.

We, ignorant of ourselves,
Beg often our own harms, which
the wise powers
Deny us for our good ; so we find
profit
By losing all our prayers.

—*Shakespeare.*

Prayer, universality of.

Of all created beings on earth,
man is the only one who prays.
Prayer is the concern of man
alone, and of man universally.
There is no one thing more
natural, more universal, nothing
which he can less avoid, than
prayer. The child is, as it were,
self-taught to practise it. The
old man, when he feels lonely in
the world around him, withdraws
into prayer. Among all nations,
the unknown and the renowned,
the civilised and the barbarous,
we meet at every step with acts
and forms of invocation.—*Lu-
thardt.*

Prayer, value of.

Prayer is a haven to the ship-
wrecked man, an anchor to them
that are sinking in the waves ; a
staff to the limbs that totter, a
mine of jewels to the poor, a healer
of diseases, and a guardian of
health. Prayer at once secures
the continuance of our blessings,
and dissipates the clouds of our
calamities. The man who can
pray truly, though languidly, is
richer than all beside ; whilst the
man who never bowed the knee,
though proudly sitting as monarch
of all nations, is of all men most
destitute.—*Chrysostom.*

Prayer, weak and silent.

A desire is a small matter, espe-
cially of the poor man ; yet God
regards the desires of the poor,
and calls a good desire the greatest
kindness. The desire of a man is
his kindness. A tear makes no
great noise, yet hath a voice, "God
hath heard the voice of my weep-

ing." It is no pleasant water, yet God bottles it up. A groan is a poor thing, yet is the best part of a prayer sometimes; a sigh is less, yet "God is awakened and raised up by it." A look is less than all these, yet it is regarded; breathing is less, yet "the Church could speak of no more;" panting is less than breathing when one is spent for lack of breath, yet this is all that some godly man can boast of, yet it is heeded by the Almighty.—*Sheffield.*

Prayer and work.

A minister observing a man on the road breaking stones, and kneeling to get at his work better, remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easy as you are breaking these stones." "Perhaps, master, *you do not work on your knees,*" was the reply.

Prayer, what is it?

Prayer is the wealth of poverty, the refuge of affliction, the strength of weakness, the light of darkness. It is the oratory that gives power to the pulpit, it is the hand that strikes down Satan and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of the statesman, or the weight of sceptres; it has arrested the wing of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings.—*Dr. Guthrie.*

Praying.

Praying is the end of preaching.—*G. Herbert.*

Praying to chance.

A lady who had forsaken God and the Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a sailor, one morning, how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will!" said the lady; "what a senseless expression! Don't you know that all comes by chance?" In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror. "What do you think?" she said to the same sailor; "will the storm soon be over?" "It seems likely to last some time, madam." "Oh!" she cried, "pray that we may not be lost." His reply was, "Madam, shall I pray to chance?"

Pray without ceasing.

Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—*Calamy.*

Preacher of gospel, lack of qualification.

A young man once waited on Dr. Brown of Haddington, and informed him that he wished to be a preacher of the gospel. But finding him weak in intellect and strong in conceit, he advised him against it. The young man replied, "But I wish to preach and glorify God." "My young friend," said Brown, "a man may glorify God by making broom-besoms. Stick to your trade and glorify God by your walk and conversation."

Preacher, a model.

Skilful alike with tongue and pen,

He preached to all men everywhere

The gospel of the golden rule,
The new commandment given to men,

Thinking the deed, and not the creed,

Would help us in our utmost need. —*H. W. Longfellow.*

Preachers, advice to.

Preach Ruin by the Fall, Redemption by the Cross of Christ, and Regeneration by the Holy Ghost. Preach the gospel. She is a good milch-cow, she gives plenty of milk. I never write my sermons, I just give a pull at justification, then a tug at adoption, and afterwards a bit of sanctification, and so on, in one way or the other, I fill my pail with gospel milk.—*Rowland Hill.*

Preaching.

William Taylor, of California, says:—"Often when a preacher has driven a nail in a sure place, instead of clenching it and securing well the advantage, he hammers away till he breaks the head off or splits the board."

Preaching, elements of.

Preaching is the communication of truth by man to men. It has in it two essential elements—truth and personality. Neither of these can it spare and still be preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the per-

sonality of brother man to men, is not preached truth.—*T. Brooks.*

Prejudices and habits.

The confirmed prejudices of a thoughtful life are as hard to change as the confirmed habits of an indolent life; and as some must trifle away age because they trifled away youth, others must labour on in a maze of error because they have wandered there too long to find their way out.—*Bolingbroke.*

Prejudices, universal.

Every period of life has its peculiar prejudices; who ever saw old age that did not applaud the past and condemn the present times?—*Montaigne.*

Presence of God.

Abide with me from morn till eve,

For without Thee I dare not live;

Abide with me when night is nigh,

For without Thee I dare not die.

—*J. Keble.*

Pride.

In pride, in reasoning pride, our error lies;

All quit their sphere, and rush into the skies.

Pride still is aiming at the blessed abodes,

Men would be angels, angels would be gods.

—*Pope.*

Nothing is more indecent than pride, especially in a young man.

—*Zeno.*

Pride is a vice, which pride itself inclines every man to find

in others and to overlook in himself.

Pride is a vice which cleaveth so fast unto the hearts of men, that if we were to strip ourselves of all faults one by one, we should undoubtedly find it the very last and hardest to put off.—*Richard Hooker*.

Pride, danger of.

Pride goeth before destruction, and a haughty spirit before a fall.
—*Proverbs xvi. 18.*

Pride and error.

Pride often miscalculates and more often misconceives. The proud man places himself at a distance from other men; seen through that distance, others appear little to him; but he forgets that this very distance causes him also to appear equally little to others.—*Colton*.

Pride, haunting.

Other vices choose to be in the dark; only pride loves always to be seen in the light.

Pride of men.

Proud men never have friends, either in prosperity, because they know nobody; nor in adversity, as nobody knows them.

Pride and shame.

We ought to be ashamed of our pride, but never proud of our shame.

Pride in woman.

Pride in a woman destroys all symmetry and grace, and affectation is a more terrible enemy to a fine face than small-pox.

Printing-press.

The printing-press is the barometer of national progress.—*C. Bulloch*.

Probability.

A thousand probabilities do not make one truth.—*Proverb*.

Procrastination.

Defer not till to-morrow to be wise,

To-morrow's sun to thee may never rise. —*Congreve*.

For of all sad words of tongue or pen,

The saddest are these: It might have been. —*Whittier*.

Procrastination is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion.—*Sir W. Scott*.

Procrastination, danger of.

"Not yet," said a little boy busy at play; "when I grow older I will think about my soul." The boy grew to be a young man.

"Not yet," said the young man; "when I see my business prosper, then I shall have more time." Business did prosper.

"Not yet," said the man of business; "my children must have my care. When they are settled in life I shall be better able to attend to my soul." He lived to be a grey-headed man.

"Not yet," still he cried; "I shall soon retire, then I shall have plenty of time to read and pray."

And so he died. He put off

to another time, what he should have done when young. He lived without God, consequently he died without hope.—*Odds and Ends*.

Prodigals to be mistrusted.

Those men who have wasted their own estates will help you to consume yours. They are like the fox in the fable, who, having lost his tail, persuaded others to cut off theirs as troublesome.

Profession, Christian.

Many kiss Christ; few love Him. It is one thing to love, and another to kiss.—*Buchotzer*.

Profession without practice.

Pharnaces sent a crown to Cæsar, at the same time he rebelled against him; but Cæsar returned the crown and this message back, "Let him return to his obedience first, and then I will accept the crown by way of recognisance." Thus God will not be crowned with our bare profession, except we crown that with a suitable conversation.—*Plutarch*.

Progress, true.

The summit of our attainment yesterday should be the starting-point of our venture to-day.—*W. M. Punshon*.

Promise, a.

A promise should be given with caution and kept with care; a promise should be made by the heart and remembered by the head; a promise is the offspring of the intention, and should be nurtured by recollection; a promise and its performance should, like the scales of a true balance, always present a mutual adjustment; a promise

delayed is justice deferred; a promise neglected is an untruth told; a promise attended to is a debt settled.—*Anon*.

Promises.

Promises were the ready money that was first coined and made current by the law of nature, to support that society and commerce that was necessary for the comfort and security of mankind.—*Clarendon*.

Prosperity and adversity.

The virtue of prosperity is temperance, the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament, adversity is the blessing of the New Testament, which carrieth the greater benediction and the clearer revelation of God's favour. Virtue is like precious odours, most fragrant where they are incensed or crushed, for prosperity doth best discover vice, but adversity doth best discover virtue.—*Lord Bacon*.

Prosperity, danger of.

Prosperity hath always been the cause of far greater evils to men than adversity, and it is easier for a man to bear this patiently than not to forget himself in the other.—*Seneca*.

Prosperity, true.

If you can live free from want, and have wherewithal to do good, care for no more. The rest is but vanity.

Proud, a warning to the.

He who gives himself airs of importance, exhibits the credentials of impotence.—*Lavater*.

Providence, bounty of.

Providence hath placed all things that are for our advantage near at hand, but gold or silver nature hath hidden in the bowels of the earth, mingled with dirt, till avarice and ambition parted them.

Providence over the faithful.

Even as a careful mother, seeing her child in the way when a company of unruly horses run through the streets in full career, presently whips up her child in her arms and taketh him home ; or as the hen, seeing the ravenous kite over her head, clucks and gathers her chickens under her wings ; even so, when God hath a purpose to bring a heavy calamity upon a land, it hath been usual with Him to call and cull out to Himself such as are His dearly beloved. He takes His choice servants from the evil to come. Thus was Augustine removed a little before Hippo (wherein he dwelt) was taken ; Parsæus died before Heidelberg was sacked ; and Luther was taken off before Germany was overrun with war and bloodshed.—*Dunsterville.*

Providence of God.

God moves in a mysterious way,
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm.
—*Cowper.*

Providence, remarkable.

A shoemaker having received a tract, instead of reading it, used it in filling up the space between the inner and outer sole of a shoe.

The labour of the tract-distributor was apparently lost. Not so. Some time afterwards, another man of the same business sat down on a Sunday morning to put a new sole to that shoe. When he had cut away the old leather, he saw the tract, and his attention was instantly arrested by the title : "Remember the Sabbath day to keep it holy." It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God ; his soul was troubled, nor could he find rest until he found it at the cross of Christ.—*Anon.*

Providence, wonders of.

Lord ! how stupendous, deep, and wonderful
Are all thy draughts of Providence, so full
Of puzzling intricacies, that they lie
Beyond the ken of any mortal eye.
"A wheel within a wheel" 's the Scripture notion,
And all those wheels transverse and cross in motion.
All creatures serve it in their place ; yet so,
As thousands of them know not what they do.
At this or that their aim they do direct,
But neither this nor that is the effect ;
But something else they do not understand,
Which sets all politicians at a stand.
Yet though its work be now concealed from sight,

"Twill be a glorious piece when brought to light. —*Favel.*

Provocation.

To be able to bear provocation is an argument of great wisdom ; and to forgive it, of a great mind.

Prudence and zeal.

Two ships were aground at London Bridge. The proprietor of one sent for 100 horses, and pulled it to pieces. The other proprietor waited for the tide to rise, and then floated the ship.—*Simson.*

Psalms, the.

The Psalms are a cluster of jewels, made up of the gold of doctrine, the pearls of comfort, and the gems of prayer. They are a field of promises, a paradise of fruits and heavenly delight, a sea wherein tempest-tossed souls find pearls of consolation. They are the flower and quintessence of scripture, a mirror of divine grace, representing the countenance of God in Christ. They are an emblem of the Christian, almost all of them beginning with prayer and ending with praise, with a cry of sorrow out of the depths,

and ending with a song of joy upon the heights.—*Wellwood.*

Public worship, early attendance at.

A worthy woman regular in her attendance at public worship, who took care always to be in time, was asked how it was she could always come so early. She answered very wisely, that it was part of her religion not to disturb the worship of others.

Public worship, popular reasons for attending.

Some go to church to take a walk ;
Some go there to laugh and talk ;
Some go there to meet a friend ;
Some go there, their time to spend ;
Some go there to meet a lover ;
Some go there a fault to cover ;
Some go there for speculation ;
Some go there for observation ;
Some go there to doze and nod ;
The wise go there to worship God.

Purpose, firm.

Thy purpose firm is equal to the deed.

Who does the best his circumstances allow,

Does well ; acts nobly ; angels could no more. —*Young.*

Q

Quarrel.

When one will not, two cannot quarrel.

Yes and No often cause long disputes.

Quarrel, a healed.

Aristippus and Æschines having quarrelled, Aristippus came to his opponent and said, "Æschines,

shall we be friends?" "Yes," he replied, "with all my heart." "But, remember," said Aristippus, "that I being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude that you are the worst man, for I began the strife, and you began the peace."

R

Reading.

No entertainment is so cheap as reading, nor any pleasure so lasting.—*Montague.*

Reading civilises the conduct of men, and suffers them not to remain barbarous.—*Sir J. Herschel.*

Reading, art of.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts, others to be read and not curiously, and some few are to be read wholly, and with diligence and attention.—*Lord Bacon.*

Reading, a benefit.

Reading maketh a full man, conference a ready man, and writing an exact man. . . . Histories make men wise ; poets, witty ; the mathematics, subtle ; natural philosophy, deep ; moral, grave ; logic and rhetoric, able to contend.—*Lord Bacon.*

Reading, love of.

If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I

speak of it, of course, only as a worldly advantage, and not in the slightest degree superseding or derogating from the higher office, and surer and stronger panoply of religious principle — but as a taste, an instrument, and a mode of pleasurable gratification.—*Sir J. Herschel.*

Reason and love.

Reason can tell how love affects us, but cannot tell what love is.—*H. W. Beecher.*

Rebellion against God.

There is nothing gained by striving with God Almighty, for He will either break the heart or break the neck of those that contend with Him, will bring them either to repentance or ruin.—*M. Henry.*

Reconciliation.

Happy when we but seek to endure
A little pain, then find a cure
By double joy required ;
For friendship, like a severed bone,
Improves and gains a stronger tone,
When amply reunited.
—*Cowper.*

Recreation.

Let your recreation be manly, moderate, seasonable, and lawful. The use of recreation is to strengthen your labour and sweeten your rest.—*Steele.*

Recreation is a second creation, when wearing hath almost annihilated one's spirits. It is the breathing of the soul, which otherwise would be stifled with continual business. Intrench not on the Lord's Day to use unlawful sport; that were to spare thine one flock, and shear God's lamb.—*T. Fuller.*

Redemption.

Christ only redeems us when He reigns over us. If we would embrace Him as our Saviour, we must acknowledge Him as our King.—*W. Landels.*

Each sinner transformed into a saint is a new token of a redeeming power among men. That token declares to observers, not that there is a King in Heaven, not that there is a Father of Lights, but that there is a Saviour. And this is the testimony that the world especially wants.—*W. Arthur.*

Reformation, the.

Hugh Latimer, friend of Ridley, in commending the suffering martyr to his Heavenly Father, said, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Religion.

Religion! what treasure untold,
Besides in that heavenly word,
More precious than silver and gold,
Or all that this earth can afford.
—*Cowper.*

Religion, jesting at.

If any man should turn religion into raillery, and think to confute it by two or three bold jests, this man doth not render religion but himself ridiculous in the opinion of all considerate men, because he sports with his own life.

Remarkable conversion.

A scrap of paper accidentally coming to view hath been used as an occasion of conversion. This was the case of a minister of Wales, who had two livings, but took little care of either. He being at a fair, bought something at a pedlar's standing, and rent off a leaf of Mr. Perkins' catechism to wrap it in, and reading a line or two in it, God sent it home so as it did the work.—*Flavel.*

Repentance.

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South.*

Repentance without amendment is like pumping in a ship without stopping the leaks.—*Palmer.*

Repentance, danger of delay in.

A gentleman wishing to convey, together with a gentle reproof, a useful lesson to his gardener, who had neglected to prop up a valuable fruit-tree until it was seriously damaged by a high wind, observed: "You see, gardener, the danger of putting off from day to day the doing of any necessary work; yet in this way foolish men defer their repentance from one day to another, until in some

unexpected moment the wind of death comes and blows them into eternity."

Repentance, true.

Repentance is, to leave

The sins we loved before,

And show that we in earnest grieve

By doing so no more.

—Taylor.

Reproof, advantage of.

To reprove a brother is like as when he is fallen to help him up again ; when he is wounded, to help to cure him ; when he hath broken a bone, to help him to set it ; when he is out of the way, to put him in it ; when he is fallen into the fire, to pluck him out ; when he hath contracted defilement, to help to cleanse him.—

Philip Henry.

Reproof, judicious.

To reprove small faults with undue vehemence is as absurd as if a man should take a hammer because he saw a fly on his friend's forehead.

Reputation, lost.

It is more difficult to repair a credit that is once shaken than to keep that in a flourishing greenness which was never blasted.

Responsibility.

So when a good man dies,

For years beyond his ken,

The light he leaves behind him lies

Upon the paths of men.

—H. W. Longfellow.

Rest in Christ.

Go where you will, your soul

will find no rest but in Christ's bosom. Inquire for Him, come to Him, and rest you on Christ, the Son of God. I sought Him, and I found in Him all I can wish or want.—*Rutherford.*

Resurrection, glory of the.

My satisfaction is to come. I do not look for it as yet. I shall sleep awhile, but I shall wake at the sound of the trumpet, wake to everlasting joy, because I arise in Thy likeness, O my God and my King. Glimpses of glory good men have here below to stay their sacred hunger, but the full feast awaits them in the upper skies. Compared with this deep, ineffable, eternal fulness of delight, the joys of the worldling are as a glow-worm to the sun, or the drop of a bucket in the ocean.

Retirement.

He who resigns the world is in constant possession of a serene mind ; but he who follows the pleasures of it meets with nothing but remorse and confusion.

Retribution.

Though the mills of God grind slowly, yet they grind exceeding small ;

Though with patience He stands waiting, with exactness grinds them all.

Retribution of sin.

A story is told of an ancient heathen who made a wonderful cup. When filled with wine it appeared like other cups, until the thirsty drinker, suspecting no device, drained it to the dregs, when lo ! there lay before him a

serpent coiled upon the bottom with gleaming eyes and extended fangs, as if prepared to strike his victim. This is but an emblem of the cup of sin, which when drained discloses the terrible serpent of retribution.—*Odds and Ends.*

Revenge.

Revenge, at first though sweet,
Bitter ere long, back on itself
recoils. —*J. Milton.*

Revenge is a debt, in the paying of which the greatest knave is honest and sincere, and, so far as he is able, punctual. But there is a difference between a debt of revenge and every other debt. By paying our other debts we are equal with all mankind, but in refusing to pay a debt of revenge we are superior. Yet it must be confessed that it is much less difficult to forgive our enemies than our friends, and if we ask how it came to pass that Coriolanus found it so hard a task to pardon Rome, the answer is that he was himself a Roman.—*Colton.*

Revenge commonly hurts both the offerer and sufferer; as we see in the foolish bee, which, in her anger, envenometh the flesh, and loseth her sting, and so lives a drone ever after. I account it the only valour to remit a wrong, and will applaud it to myself as right, noble, and Christian, that I might hurt and will not.—*Bishop Hall.*

By taking revenge, a man is but even with his enemy; but in passing it over, he is superior.

Reunion in heaven.

Ah, what without a heaven would be even love! a perpetual terror of the separation that must one day come.—*Bulwer Lytton.*

Rich, how to be.

The shortest way to be rich is not by enlarging our estates, but by contracting our desires.

Riches.

Contemn riches, and thou shalt be rich; contemn glory, and thou shalt be glorious; contemn injuries, and thou shalt be a conqueror; contemn rest, and thou shalt gain rest; contemn earth, and thou shalt find Heaven.—*Chrysostom.*

Misery assails riches, as lightning does the highest towers; or as a tree that is heavy laden with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.—*Burton.*

Great riches have sold more men than they have bought.—*Lord Bacon.*

Can gold calm passion, or make reason shine?

Can we dig peace or wisdom from the mine?

Wisdom to gold prefer, for 'tis much less

To make our fortune than our happiness,

That happiness which great ones see

With rage and wonder in a low degree,

Themselves unblest'd, the poor are only poor,

But what are they who droop amid their store?

Nothing is meaner than a wretch
of state,
The happy only are the truly
great. — *Young*.

Riches, deceitfulness of.

He that sees a flock of birds sitting on his ground cannot make himself any assurance that therefore they are his own, and that he may take them at his pleasure. Thus, he that hath riches and thinks himself fully possessed of them, may be deceived, and soon deprived of them. A small spark of fire may set them flying; a thief may steal them; an unfaithful servant may embezzle them; a wreck at sea, a bad debtor at land—there's a hundred ways to set them packing. They have wings, and hop from branch to branch, from tree to tree, from one man to another—seldom to him that is the true owner of them.—*Davenport*.

Riches and poverty.

Seeing a man is more happy that hath nothing to lose, than he that loseth that which he hath, we should neither hope for riches nor fear poverty.

Riches a trust from God.

As they are to be blamed that are over-prodgal, so are they to be despised that are covetous. Riches are treasures lent to men by God, which are to be used as He pleases, and are not to be laid out without His leave, nor to be detained when He demandeth them.

Riches, use of.

Money, like manure, does no

good till it is spread. There is no real use in riches, except in the distribution.

Riches and wisdom.

Wisdom is better without an inheritance, than an inheritance without wisdom.

Ridicule, danger of.

He who brings ridicule to bear against truth finds in his hand a blade without a hilt—more likely to cut himself than anybody else.

Righteous, death of the.

It matters not at what hour of day
The righteous falls asleep—death
cannot come
To him untimely who is fit to die.
The less of this cold world, the
more of heaven;
The briefer life, the calmer immortality.

—*Milman*.

Rock, stability of.

An Irish lad who was converted during the revival in Ireland, replied to a clergyman who asked him if he was not afraid of returning to his old wicked ways, "Oh, sir, I do *tremble* on the rock sometimes, but then I know that the rock does not *tremble* under me.—*Odds and Ends*.

Rule of life.

Time must be managed like any other property; it must be anticipated, it must be taken by the forelock, it must be harnessed like a steed, ploughed like a field, fenced like a garden, defended like a castle, walked with like a friend.

The plain English of this is—that you are to put a little more arrangement and purpose into your day, and then stand by what you arrange and do what you propose.—*A. Raleigh.*

Rule of life, eight hints for.

Live as in the sight of God. That is what Abraham did; he walked *before* Him. That is what Enoch did; he walked *with* God.

Do nothing you would not like God to see.

Say nothing you would not like God to hear.

Sing nothing that will not be melodious in God's ear.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, Show it me.

Never spend your time in such a way that you would not like God to say, What art thou doing?

S

Sabbath day.

This is the day the Lord hath made, we will rejoice and be glad in it.—*Psalms* cxviii. 24.

Sweet day, so cool, so calm, so bright,

The bridal of the earth and sky.

—*G. Herbert.*

It is a mistake to suppose that Sabbath-keeping is a thing merely of a religious observance, or especially a tenet of some particular sect. On the contrary, setting apart by the whole community of one day in seven, wherein the thoughts of men and the physical activities shall be turned into another than their accustomed channels, is a thing pertaining as much to the law of nature, as in the intervening of the nights between the days.

Sabbath day, promise in keeping the.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth.—*Isaiah* lviii. 13, 14.

Sabbath, earthly and heavenly.

There are three Sabbaths. The first was the Sabbath of God alone, without us. The second is ours, by His love and goodness, but imperfect here in this life. The third Sabbath is perfect in the world to come.—*Erasmus.*

Sabbath, a poor man's.

Hail, Sabbath! thee I hail, the poor man's day.—*Grahame*.

Sabbath schools, value of.

It is said, that of the missionaries who have gone from Great Britain to the heathen, nineteen-twentieths became converted at the Sabbath school; and that of the orthodox ministers of England, who are under forty years of age, more than two-thirds found Christ in the Sabbath school.

Henderson and Patterson, who have done such great wonders on the Continent in regard to the Bible cause, received their first impressions at Sabbath schools. The celebrated Dr. Morrison, missionary in the vast empire of China, who has translated the whole of the Bible into Chinese, a language spoken by the largest associated population on the globe, was first converted and brought to Christ's feet at a Sabbath school. Who can tell how many Brainerds, and Buchanans, and Morrisons, and Martyns, and Livingstones, God is training in those schools, to become the blessed instruments in His hands of bringing the world to Himself.

Sabbath, value of the.

Though my hands and my mind have been as full of secular business, both before and after I was a judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for

it by study or otherwise. But on the other hand, if I had at any time borrowed from this day for my secular employment, I found that it did further me less than if I had let it alone, and therefore when some years' experience upon a most attentive and vigilant observation had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for more than thirty years.—*Sir M. Hale*.

Sacrifice, real.

When you grind your corn, give not the flour to the devil and the bran to God.

Saint, a glorified.

What he could have done in this lower house, he is now upon that same service in the higher house; and it is the same service and the same Master, only there is a change of conditions.—*S. Rutherford*.

Saint and salvation.

A field of wheat may be good, and yet have a weed in it. A saint is not free from sin, that is his burden. A saint is not free to sin, that is his blessing. Sin is in him, that is his lamentation. His soul is not in sin, that is his consolation.—*Secker*.

Saints, feeble.

Trouble puts gentle spirits to their wits' end, and drives them to act without discretion; but grace comes to the rescue, enlightens their mind to follow that which

is just, and helps them to discern the way which God would have them go.

Salvation.

The recognition of sin is the beginning of salvation.—*Luther.*

Salvation, assurance of.

We ought to be as sure of our salvation as of any other thing God hath promised, or which we are bound to believe.—*Dent.*

Salvation, conditions of.

Learn this lesson, that God gives life and salvation through Christ to sinners *as* sinners.

This, a truth that thou must learn, and be taught it of God, or else thou canst not go one step into the profession of the Gospel; for, beloved, till you know and learn this, you will be like men in the dark, you will be groping for Christ Jesus, but you will never be grafted into Him, you will never be knit to Christ.—*Craddock.*

Salvation, plan of.

Oh! how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan.

Inscribed above the portals from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickenings words,
Believe and live. —*Cowper.*

Salvation, precious.

This mystery of mercy and

miracle of God's free love is a jewel only for truly humbled penitent souls. Let no stranger to the life of godliness meddle with it. Let no swine trample it under foot.—*Sandys.*

Salvation and submission.

Our complete subjection to the will of Christ is our salvation. The discordant elements of our nature which are the chief occasion of our misery, our unruly passions, cannot be rendered harmonious except by being brought under His control. Gusts of passion will sweep through the soul, and anger rise in tumultuous waves and clouds of fear, and remorse darken it until the Master appears and speaks with authoritative voice, and black clouds dispersed; because His presence makes the darkness light, and His voice to the unruly elements says, "Peace, be still."—*W. Landels.*

Satan, busy.

Who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office? I can tell you, for I know who it is, I know him well. But now, I think I see you listening and hearkening, that I should name him. And will ye know who it is? It is the Devil. He is certainly the most diligent preacher of all others; he is never out of his diocese, he is never from his cure, you shall never find him unoccupied; he is ever in his parish, he keeps residence at all times; you shall never find him out of the way; call for him when you will, he is ever at home. He is ever at

his plough, so diligent, no lording nor loitering can hinder him, he is always applying his business. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of Popery.—*Latimer*.

Satan and house of God.

Wherever God erects a house of prayer,
The devil always builds a chapel there ;
And 'twill be found upon examination,
The latter has the largest congregation. —*Defoe*.

Saviour, neglect of the.

There will never be a second Saviour, to atone for the guilt of rejecting the first.—*Wardlaw*.

Scandal.

Suspect a talebearer, and never trust him with thy secrets who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

Scriptures.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel*.

Scriptures, balm for all.

There is in the Holy Scriptures such access to the weak and feeble, comfort to the sorrowful, strong meat for men, milk for babes ; such elevation and grandeur of mind, advancing the humanity of men to the height of bliss ; in a word, it is what manna was to the

Israelites—food delicious and accommodated to every man's taste. It is a deep well for depth, celestial for height. As it speaks of God, nothing is so sublime—as of men, nothing so humble ; it is a bridle to restrain, a spur to incite, a sword to penetrate, salt to season, a lantern to our feet and a light to our path.—*Evelyn*.

Scriptures for all.

How marvellous are the adaptations of Scripture for the race for whom it was revealed ! In its pages every conceivable condition of human experience is reflected as in a mirror. In its words, every struggle of the heart can find appropriate and forceful expression. It is absolutely inexhaustible in its resources, for the conveyance of the deepest feelings of the soul ; it puts music into the speech of the tuneless one, and rounds the periods of the unlettered into an eloquence which no orator can rival. It has martial odes to brace the warrior's courage, and gainful proverbs to teach the merchant wisdom—all mental moods can represent themselves in the amplitude of words. It can translate the doubt of the perplexed, it can articulate the cry of the contrite, it fills the tongue of the joyous with carols of thankful gladness, and it gives sorrow words, lest grief that does not speak should whisper to the heart and bid it break. Happy we who in all the varieties of our religious life have this copious manual divinely provided to our hand.—*W. M. Punshon*.

Scriptures, proof of Divine authority.

If there were no other proof of the divine authority of the Holy Scriptures than the hatred that the devil, the Pope, and his swarm have to them, this would be sufficient evidence.—*M. Luther.*

Scriptures, read the.

A careless reader of the Scriptures never yet made a close walker with God.

Scriptures, study of, exemplified in life.

After all, the best version of the Bible is the translation of it into daily life. Every time this is done here is indeed a revised and truly authorised version of the Book of God. May the Holy Spirit prompt His people everywhere to multiply these personal editions of His Scriptures!—*Geo. D. Boardman.*

Scriptures, value of.

Look in the Holy Scriptures for truth, not for eloquence, and read them with that mind wherewith they were written—for thine everlasting profit, and not for a polished phrase.—*T. à Kempis.*

Scriptures, wonders in the.

There are shores paved with shells which no human foot has trod; there are fields carpeted with flowers which human eyes have never seen; there are seas inlaid with pearls which human research has never found out. So there are things in the great mind of God itself and in the Scriptures which He concealed from the most powerful mental efforts of human intellect.—*Dr. Guthrie.*

Sea, the.

Water, water, everywhere,
Nor any drop to drink.

—*S. T. Coleridge.*

The sea, the sea, the open sea;
The blue, the fresh, the ever free.

—*B. W. Proctor.*

Seasons, the.**SPRING.**

Come, gentle spring! ethereal
mildness! come,
And from the bosom of yon
dropping cloud,
While music wakes around
veiled in a shower
Of shadowing roses, on our plains
descend. . . .

And see where surly winter
passes off
Far to the north, and calls his
ruffian blasts;
His blasts obey, and quit the
howling hill,
The shattered forest, and the
ravaged vale,
While softer gales succeed, at
whose kind touch
Dissolving snows in livid torrents
lost,
The mountains lift their green
heads to the sky.—*Thomson.*

SUMMER.

From brightening field of ether
fair disclosed,
Child of the sun, refulgent sum-
mer comes,
In pride of youth, and felt through
nature's depth.
He comes, attended by the sultry
hours,
And ever fanning breezes on his
way;
While from his ardent look, the
turning spring

Averts her bashful face, and earth
and skies,
All smiling, to his hot dominion
leaves. —*Thomson.*

AUTUMN.

Upon his head a wreath that was
enrolled
With ears of corn of every sort he
bore,
And in his hand a sickle did he
hold
To reap the ripened fruits the
which the earth had yold.

—*Spenser.*

WINTER.

Alas! the tender herbs and flowery
tribes,
Though crushed by winter's un-
relenting hand,
Revive and rise when vernal
zephyrs call;
But we, the brave, the mighty,
and the wise,
Bloom, flourish, fade, and fall—
and then succeeds
A long, long, silent, dark, obli-
vious sleep.

Sects.

Sects of religion are like pools
on the sea-shore at low water,
each distinct, some almost adjoining;
but when the sea of eternal
love shall flow in, then all the
hollows and shallows will be lost
in the ocean of heavenly unity.
—*J. E.*

Sectarianism.

I do not want the walls of
separation between different or-
ders of Christians to be destroyed,
but only lowered, that we may
shake hands a little easier over
them.—*Rowland Hill.*

Secret prayer.

No man can hinder our private
addresses to God; every man can
build a chapel in his breast, him-
self the priest, his heart the sacri-
fice, and the earth he treads on
the altar.—*J. Taylor.*

Secrets.

When two friends part they
should lock up one another's
secrets and exchange their keys.
—*Feltham.*

Seeking God.

When we begin to seek God,
we become conscious that God is
seeking us.—*F. W. Robertson.*

Self.

For parent and for child, for wife
or friend,
Our first great mover, and our last
great end,
Is one, and by whatever name we
call
The ruling tyrant, self is all in
all. —*Churchill.*

Self-commendation.

Self-commendation is like an
arrow that hath too many feathers.
—*Feltham.*

Self-conceit.

The higher a man stands in his
own estimation the lower he sinks
in that of his friends.

To be covetous of applause is
a weakness, and self-conceit is
the ordinary attendant of igno-
rance.

Self-control.

A great matter is to learn to
rule oneself.—*Goethe.*

Who would be free himself
must strike the blow.—*O'Connell.*

The government of oneself is the only true freedom for the individual.—*Perthes*.

Self-denial.

The secret of all success is to know how to deny yourself. If you once learn to get the whip-hand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you are an educated man; and without this, all other education is good for next to nothing.—*Mrs. Oliphant*.

Self-education.

There is no man, however scanty his faculties, however limited his advantages, who may not make the most and the best of himself. Nor can he tell what he may attain to. He may carry on this first great work whether he be in private or public life, whether he be servant or master, whether he live in obscurity or publicity, whether studying in the halls of learning or plying his daily task in the manufactory, at the loom, or the smithy on the anvil, or in the field following the plough, whether and however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast.—*Hugh Stowell*.

Self-examination of a sinner.

'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience; the deeper they search, the worse they find themselves.

Self-government.

No man can safely go abroad who does not love to stay at home; no man can safely speak who does not willingly hold his tongue; no man can safely govern that would not willingly become subject.—*Thomas à Kempis*.

Self-help, true.

Help thyself and God will help thee.—*G. Herbert*.

Self-knowledge.

Good is self-knowledge, but Christ-knowledge is best.—*Partridge*.

Self-love.

The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing others. This makes the great distinction between virtue and vice.—*Swift*.

Self-made man.

Honour to him who, self-complete if lone,
Curves to the grave one pathway
all his own;
And, heeding nought what men
think or say,
Asks but his soul if doubtful of
the way. —*Lytton*.

Self-praise.

Be very cautious in commending yourself; for he who is continually entertaining his companions with commendations of

himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

Self-reliance.

Self-reliance and self-denial will teach a man to drink out of his own cistern and eat his own sweet bread, and to learn and labour truly to get his own living, and carefully to save and expend the good things committed to his trust.—*Lord Bacon.*

Self-restraint.

When alone guard your thoughts, when in the family guard your temper, when in company guard your words.

He who commands himself commands the world too, and the more authority you have over others the more command you must have over yourself.

Self-will.

There are few, very few, that will own themselves in a mistake.
—*Swift.*

Selfishness.

Selfishness is the most patronised idolatry in the world.—*W. M. Punshon.*

Sentences, long.

Long sentences in a short composition, are like large rooms in a little house.—*Shenstone.*

Servants, extravagant.

If the master takes no account of his servants, they will make small account of him, and care not what they spend, who are never brought to an audit.—*T. Fuller.*

Silence, virtue of.

Zeno of all virtues made choice of silence, for thereby he saw the imperfections of others and concealed his own.

Simplicity.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

Singing, value of.

God sent His singers upon earth
With songs of sadness and of mirth,

That they might touch the heart
of men,
And bring them back to heaven
again.

—*H. W. Longfellow.*

Sin, beware of harbouring.

A sin rolled under the tongue becomes soft and supple, and the throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonness quickly turns into practical uncleanness.—*T. Fuller.*

Sin, lurking.

An eagle was once seen rising in the air, with a serpent in its mouth, flying towards the sky; but the serpent turned its head and pierced the eagle in the breast and stung it with its poison. Soon the bird fell dead to the earth. So many a man rising in this life, carries with him one sin lurking in his bosom. That one sin will cause his eternal death if not forsaken in time.—
“*The Postman.*”

Sin, odiousness of, in God's sight.

Sin was so odious and detest-

able in the presence of our Heavenly Father, that by no other sacrifice could the same be purged, except by the blood and death of the only innocent Son of God.—*J. Knox.*

Sin, power against.

As long as the Christian is in the world, he will have sin in him, and his power against it is Christ crucified.

Sin, progress of.

Sins are at first like cobwebs, but at last like cables.—*H. Stretton.*

Sinner and Satan.

The sinner is always grinding at the devil's mill; and the devil is no less busy in supplying the hopper, lest his mill should stand still.—*Calamy.*

Sin, sorrow for.

Pharaoh more lamented the hard strokes that were upon him, than the hard heart which was within him. Esau mourned not because he sold the birthright, which was his sin, but because he lost his blessing, which was his punishment. This is like weeping with an onion, the eye sheds tears because it smarta. A mariner casts overboard that cargo in a tempest, which he courts the return of when the winds are silenced. Many complain more of the sorrows to which they are born, than of the sins with which they were born; they tremble more at the vengeance of sin, than at the venom of sin; one delights them, the other affrights them.—*Secker.*

Sin in youth and age.

The sins of youth are oftentimes the smart of age, both in respect of sorrow within, and suffering without.—*M. Henry.*

Sinner's satisfaction in Christ.

A believer may challenge Satan to do his worst and say his worst. Let him present God as terrible, let him present me as abominable in the sight of God by reason of my sins, let him aggravate the height of God's displeasure, and the length, and height, and depth of my sins. I grant all. And against all this I oppose this infinite satisfaction of Christ. Though the justice of God cannot be bribed, it can be satisfied. Here is a proportionable satisfaction, here is God answering God.—*Arrowsmith.*

Sins, unknown.

The transgressions which we see and confess are but like the farmer's small samples which he brings to market, when he has left his granary full at home. We have but a very few sins which we can observe and detect, compared with those which are hidden from ourselves, and unseen by our fellow-creatures.—*C. H. Spurgeon.*

Slander.

The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—*Swift.*

No, 'tis slander,
Whose edge is sharper than the sword;
Whose tongue

Outvenoms all the worms of the Nile.
—*Shakespeare.*

The slanderer harms three persons at once ; him of whom he says the ill, him to whom he says it, and specially himself in saying it.—*Basil.*

'Tis a hateful though respectable monster, more to be dreaded than the coiling snake that stingeth in the grass, more to be feared than the thousand foes which confront us.

It is a deadly poison which permeates the conversation of social and religious communities, and there is no antidote for it except that spirit of charity which "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."—*M. L. Searle.*

Slander, regard not.

Whosoever has a good work to do must let the devil's tongue run as it pleasea.

Sleep.

Sleep, it is a blessed thing, beloved from pole to pole. How it repairs the wearied frame's decay. How, from its transient welcome death, man has a resurrection into another day's new life, and is prepared for it.—*Coster.*

Sleep, that knits up the ravelled skein of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher is life's feast.

—*Shakespeare.*

O sleep, O gentle sleep,
Nature's soft nurse, how have I frightened thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness ?
—*Shakespeare.*

Tired nature's sweet restorer,
balmy sleep.—*Young.*

Sleep and death.

How wonderful is death !
Death and his brother sleep.
—*Shelley.*

I look upon death to be as necessary to our constitution as our sleep. We shall rise refreshed in the morning.—*Anon.*

Sleep, a pillow for.

To sleep well, lay these things under your head—

1. A precious promise out of Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the cross.

—*Odds and Ends.*

Sloth.

Sloth is the key of poverty.

Sloth, evils of.

Sloth is an inlet to disorder, and makes way for licentiousness. People that have nothing to do are quickly tired of their own company.—*J. Collier.*

Slothful man.

"The desire of the slothful

killeth him, because his hands refuse to labour." He is full of wishing, but far from working. As the cat he would fain have the fish, but is unwilling to wet his feet; his desires are destitute of suitable endeavours, and therefore rather harm than help him.

—*Swinnock*.

Sluggard, the.

He that sleeps too soundly, let him borrow the pillow of the debtor.—*Proverb*.

Smiles.

Life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Humphrey Davy*.

Solitude and seclusion.

Those beings only are fit for solitude who like nobody, are like nobody, and are liked by nobody.—*Zimmermann*.

Solitude, value of.

An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, some "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them.—*S. T. Coleridge*.

Song, ministry of.

The human voice has an immense influence upon those who are what might be termed musically sensitive; why should not

this gift be used to turn the hearts of men, by listening to the gospel story made vocal by those who have sweet voices, and who perhaps would never be able to lead sinners to Jesus in any other way?

—*Ruby*.

Sorrow, earthly.

Sorrow on earth has two refuges, the sanctuary and the grave.

—*Downes*.

Sorrow, sanctified.

If some are refined like gold in the furnace of affliction, there are many more like chaff, are consumed in it. Sorrow when it is excessive takes away fervour from piety, vigour from action, health from the body, light from reason, and repose from the conscience, unless supported by the grace of God.

Sorrow, use of.

The path of sorrow, and that path alone,

Leads to the land where sorrow is unknown.

—*Cowper*.

Sorrows.

Sorrows are like a cloud, which, though black when they are just passing over us, when they are overpast, become as if they were the garments of God thrown off in purple and gold along the horizon. Let your sorrows, when they rise and swell, be like the waves of the Sound when they at night flash forth their glories of phosphorescent light, or like clouds that reflect the sunlight glorified.

—*H. W. Beecher*.

Soul, capability of.

No man knows what he is until

he has risen beyond the height of literature and social pleasures. No man knows what the soul is capable of being or feeling, what vast circuits it can make, what voluminous experiences it can have, what strange triumphs belong to it, or what endurances and victories it can achieve, until he is brought under the influence of God.—*H. W. Beecher.*

Soul endued with Holy Spirit.

A piece of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning without any change of appearance; imbued with a still greater degree of heat, its very appearance changes to that of solid fire, and it sets fire to everything it touches. A piece of ice without heat is solid and brittle, gently warmed it flows, further heated it mounts to the sky. An organ filled with the ordinary degree of air which exists everywhere is dumb, the touch of the player can elicit but a clicking of the keys. Throw in an imperfect current of air, notes immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost, and such are the changes which pass upon it when it is filled with the Holy Ghost. Then it bears manifestations of resemblance to its God, mounting heavenward in its movements, and harmoniously pouring forth from all its faculties the praises of our Lord.—*W. Arthur.*

Soul-surrender must be complete.

Some men will follow Christ on certain conditions—if He will not lead them through rough roads, if He will not enjoin on them any painful tasks, if the sun and wind do not annoy them, if He will remit a part of His plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go," whatever difficulties and dangers may be in the way.—*Steele.*

Soul, value of a.

Know'st thou the importance of the soul immortal?
Behold the sky's midnight glory,
worlds on worlds;
One thousand add, and twice ten thousand more,
Then weigh them all—one soul outweighs them all.

Soul, welfare of the.

Sum up at night what thou hast done by day,
And in the morning what thou hast to do;
Dress and undress thy soul, mark the decay
And growth of it; if with thy watch that too
Be down, then wind up both.
Since we shall be
Most surely judged, make thy accounts agree.

Sowing and reaping.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.—*Basil.*

Speech and feeling.

If the clock of the tongue be not set by the dial of the heart it will not go right.

Speech, gift of.

Surely God has put no small honour on human speech when He permits His own Son to be described as the Word of God.—*W. H. Aitken.*

Language is often called an instrument of thought, but it is also the nutriment of thought; or rather, it is the atmosphere in which thought lives.

Speech, rash.

Let all men avoid rash speaking. They that speak without care often remember their own words afterwards with sorrow. Those that expect peace and safety are to restrain their tongues with a bridle.

Speech and thought.

If you think twice before you speak once, you will speak twice the better for it.

Spider and its lessons.

There is no vice in man whereof there is some analogy in the brute creation. The spider in our window. Among the rest, see how cunningly this little Arabian hath spread out his tent for a prey! how heedfully he watches for a passenger! So soon as ever he hears the noise of the fly afar off, how he hastens to his door, and if that silly heedless traveller do but touch upon the verge of that unsuspected walk, how suddenly doth he seize upon the miserable

booty, and after some strife, binding him fast with those subtle cords, drags the helpless captive after him into his cave.

What is this but an emblem of those spiritual freebooters that lie in wait for our souls? They are the spiders, we the flies. They have spread their net of sin; if we be once caught, they bind us fast, and hale us to hell.—*Bishop Hall.*

Spirit, sword of the.

The strokes of the sword of the Spirit alight only on the conscience, and its edge is mounted with a balm to heal every wound it inflicts.—*J. H. Harris.*

Spiritual arithmetic.

God calls His people to study and practise the rule of addition, and He promises to act by the rule of multiplication. How slow is the first when compared with the second! and such is the difference between God and man. Yet the latter is connected with the former. Add to your faith, virtue, &c., for so an entrance shall be ministered unto you abundantly into the everlasting kingdom. If God *multiply* grace and peace to us, we can bear for affliction to *subtract* a few comforts, or even for death to *divide* our earthly joys, assured that nothing shall take away our peace or separate us from His love.—*J. Chalmers*

Spiritual life.

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

Spiritual nature, renewing of.

What our nature is now, what

it must become to enter a spiritual state, and how it must become this, is a matter of the greatest personal interest. And religion consists in suggesting and developing the means for this, in cutting off the earthly feelings which are uncongenial with the spiritual nature.—*Stanley.*

Spiritually disobedient.

The elect are the "whosoever-wills," and the non-elect are the "whosoever-wonts."—*H. W. Beecher.*

Spring.

Thus came the lovely spring, with a rush of blossoms and music, Flooding the earth with flowers, and the air with melodies vernal. —*H. W. Longfellow.*

Straightforwardness.

Let us, then, be what we are— and speak what we think in all things, Keep ourselves loyal to truth and the sacred professions of friendship. —*H. W. Longfellow.*

Stars, the.

The stars are the sentinels and outposts of the army of God—*W. M. Punshon.*

Statesman, eloquent.

Skilled to pronounce what noblest thoughts inspire, He blends the speaker's with the patriot's fire. —*Warton.*

Studies.

Studies serve for delight, for ornament, and for ability. Their chief use for delight is for privateness and retiring, for ornament is in discourse, and for ability is in

the judgment and disposition of business, for expert men can execute and perhaps judge of particulars one by one; but the general counsels and the plots and marshalling of affairs come best from those that are learned. —*Lord Bacon.*

Substitute, man's.

No creature can be a substitute for God, but God can be a substitute for every creature.

Success.

Make all you can, save all you can, give all you can.—*J. Wesley.*

The most important element in success is economy; economy of money and time.

Success in life.

The conditions of success are, tact, push, and principle.—*Budgett.*

Success, true.

The talent of success is nothing more than doing what you can do well, without the thought of fame. —*H. W. Longfellow.*

Suffering a blessing.

When God means to make a man useful in the world, He generally sends him through the fire. He puts him into the forge and on to the anvil, and often He chastens most whom He loves best. —*H. Beecher.*

Suffering heaven-sent.

Suffering is the work now sent, Nothing can I do but lie Suffering as the hours go by; All my powers to this are bent. Suffering is my gain! I bow To my Heavenly Father's will,

And receive it hush'd and still.
Suffering is my worship now.

—*Goethe*.

Suffering, patience in.

Even the great Luther was constrained to exclaim in witnessing the un murmuring patience of a Christian friend in great physical suffering—"Who am I, a wordy preacher, compared with this great doer?"

Sunday.

On Sunday Heaven's gate stands ope.
—*G. Herbert*.

Blest day of God, most calm, most bright,

The first and best of days.

Sunday, the day of days.

O day most calm, most bright,
The fruit of this, the next world's bud,

Th' indorsement of supreme delight,

Writ by a Friend, and with His blood.

The couch of time, care's balm and bay,

The week were dark but for thy light;

Thy torch doth show the way.

—*G. Herbert*.

Sunday rest, the gain of.

Of course I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally produce more by working seven days in a week than by working six days in a week. The natural difference between Campania and Spitzbergen is trifling when com-

pared with the difference between a country inhabited by men full of bodily and mental vigour, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have through many ages rested from our labours one day in seven. The day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as the work which is performed on more busy days. Man—the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labours on Monday with clearer intellect and livelier spirits, with renewed corporeal vigour.—*Lord Macaulay*.

Sunshine of life.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessing of to-day,
With a patient heart removing
All the briers from the way.

—*P. Phillips*.

Supremacy of God.

Who created all things is better than all things, who beautified all things is more beautiful than all things, who made strength is stronger than all things, who made great things is greater than

all things; whatsoever thou lovest, he is that to thee; learn to love the workman in his work, the Creator in His creature; let not that which was made by Him possess thee, lest thou lose Him by whom thyself was made.—*Augustine.*

Suspicion.

There is nothing that makes a man suspect much, more than to know little; and therefore men should remedy suspicion by procuring to know more, and not to keep their suspicions in smother.—*Lord Bacon.*

Sympathy.

The heart has tendrils like the vine,
Which round another's bosom twine,
Outspringing from the living tree
Of deeply rooted sympathy.

—*Browning.*

To cultivate sympathy between speaker and listener is one of the most effective means of intelligible conversation. It affords a common ground for both, where the power of the uttered words may be appreciated.

Sympathy is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and develops the better part of human nature. It is one of the great truths on which Christianity is based.—*S. Smiles.*

It is by this passion we enter into concerns of others, that we are moved as they are moved, and are never suffered to be in-

different spectators of almost anything which men can do or suffer, for sympathy must be considered as a sort of substitute by which we are put into the place of another man, and affected in many respects as he is affected.—*Burke.*

I ask thee for a thoughtful love,
Through constant watching
wise;

A heart at leisure from itself,
To soothe and sympathise.

—*Waring.*

It is the secret sympathy,
The silver links, the silver tie,
Which heart to heart, and mind
to mind,

In body and in soul can bind.

—*Sir W. Scott.*

The man who would become popular with others, must first learn to forget himself. How useless is it to visit a brother in adversity, laden with our own troubles. We must first bury our own sorrow, then we shall be able to go forth with an attentive ear and a sympathising heart. The most welcome visitor to the worn-out mother will be he or she who is prepared to listen with interest to the account of Tommy's fall, or how badly baby has slept all night, &c. &c.—*Ruby.*

Sympathy of Christ.

How sweet to remember that Jesus feels with us in everything that tries or vexes, whether it be real or imaginary. Sometimes when we go to our earthly friends for consolation, they may think our trouble an imaginary one; then they tell us to make ourselves

happy. Far different is it with Jesus. Nothing that troubles us is too insignificant to grieve Him, and whether it be real or whether it be supposed wrong, how sweet to feel that whoever else condemns, He soothes, He calms, and He sympathises.—*Ruby*.

Sympathy, human.

A man may lose influence, position, wealth, and even health, and yet live on in comfort, if with resignation; but there is one thing

without which life becomes a burden, that is, human sympathy.—*F. W. Farrar*.

Sympathy, results of.

We often do more good by our sympathy than by our labours, and render to the world a more lasting service by absence of jealousy and recognition of merit, than we could ever render by the straining effort of personal ambition.

T

Tact.

Tact is the ability to use natural powers, acquisitions, and opportunities to the best advantage. Under its facile sway a single talent accomplishes more than five, or even ten talents without it. It manipulates moderate abilities so as to outstrip real mental greatness, proving that "the race is not to the swift, nor the battle to the strong."—*Thayer*.

Talkativeness, the evil of.

The talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is, that they hear nothing.

Talker, an inveterate.

He that talks all he knows will talk more than he knows. Great talkers discharge too thick to take always true aim.

Taste.

Things sweet to the taste prove in digestion sour.

Teacher taught.

O teach me, Lord, that I may teach

The precious things thou dost impart,

And wing my words that they may reach

The hidden depths of many a heart. —*F. W. Havergal*.

Tears.

What is so shrill as silent tears?
—*G. Herbert*.

Prayer appeases God, but a tear compels Him; that moves Him, but this constrains Him.—*Hieron*.

Tears are the deluge of sin and the world's sacrifice.

Tears, the power of.

There is a sacredness in tears.

They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.—*Irving*.

Tell-tales.

None are so fond of secrets as those who don't mean to keep them; such persons covet secrets as a spendthrift covets money—for the purpose of circulation.

Temper in circumstances.

He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to his circumstances.

Temper, good.

Temper is so good a thing that we should never lose it.

Temper, possession of good.

Sweetness of temper is not an acquired but a natural excellence; and therefore, to recommend it to those who have it not, may be deemed rather an insult than advice.

Temperance.

The more a man denies himself, the more he shall obtain, from God.—*Horace*.

If our people were more sober I think crime would almost disappear from amongst us.—*Baron Douse*.

Temperance and human intellect.

There is nothing good written under the inspiration of drink. Burns did not write the "Cotter's Saturday night," Byron did not write "Childe Harold" under

the inspiration of drink. Our best men have been sober men. Sheridan has been an exception among the latter, but even Sheridan sobered himself to compose his speeches. His very jokes were elaborated when sober, and in secret, to be let off over the bottle or exploded in the House, as if they were the inspiration of the moment. Our hardest-working public men have ever been our most temperate men.—*Anon*.

Temperance movement and crime.

Baron Huddleston, addressing the Grand Jury, said he looked upon the wealth of a place as a great incentive to crime, because it increased luxury and inflamed the angry and lustful passions of men. Of the forty-four cases down on the calendar, he found they were almost all traceable, directly or indirectly, to the detestable habit of drinking to excess. Two hundred years ago Sir Matthew Hale, one of the most eminent judges that ever adorned the English Bench, declared that twenty years of observation had taught him that the original cause of most of the enormities committed by criminals was drink. Four out of every five of them were the issue and product of excessive drinking in taverns and alehouses. Baron Huddleston feared what was true then was true now, and that we have improved very little, if at all. He earnestly hoped that those movements, which all must pronounce to be excellent, and which are

prevalent throughout the country at this moment, for the encouragement of temperance, may have their desired effect; and that all persons in positions of authority, who really think these movements can stifle the detestable crime of drunkenness, will give their assistance in every way consistent with peace and good order.

Temperance reformation.

Every day's experience tends more and more to confirm me in my opinion that the temperance cause lies at the foundation of all social and political reform.—*Cobden.*

No stone should be left unturned to counteract the great sin of intemperance.—*A. F. Stanley.*

Temptation.

As fire trieth iron, so temptation trieth man.—*T. à Kempis.*

Temptation, avoid.

We should never go in the way of temptation for the purpose of trying the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.—*Augustine.*

Temptation, beware of.

To have Almighty power engaged for us, and we to throw ourselves out of it by bold sallies in the mouth of temptation! The saints' falls have been when they have run out of their trench and stronghold; for, like the conies, they are a weak people in themselves, and their strength lies in the rock of God's almightiness, which is their habitation.—*William Gurnall.*

Temptation, blessing the end of.

The first and great end of God's permitting the temptations which bring heaviness on His children is the trial of their faith, which is tried by them, even as gold by the fire. Now we know that gold tried in the fire is purified thereby, is separated from its dross; and so is faith in the fire of temptation, the more it is tried the more it is purified. Yea, and not only purified, but also strengthened, confirmed, increased abundantly by so many more proofs of the wisdom and power and faithfulness and love of God. This, then, to increase our faith, is the one gracious end of God's permitting these manifold temptations.—*J. Wesley.*

Temptation, courting.

To pray against temptation, and yet to rush into occasions, is to thrust your fingers into the fire and then pray that they may not be burned. The fable saith "that the butterfly inquired of the owl what she should do with the candle which had singed her wings? The owl counselled her not so much as to behold smoke." If you hold the stirrup, no wonder that Satan gets into the saddle.—*Secker.*

Temptation, playing with.

It is dangerous to gather flowers that grow on the banks of the pit of hell, for fear of falling in. Yea, they which play with the devil's rattles will be brought by degrees to wield his sword; and from making of sport, they come to doing of mischief.—*T. Fuller.*

Temptations, little.

Many have been victorious in great temptations, and ruined by little ones.—*Savonarola.*

Thanksgiving.

Every furrow in the Book of Psalms is sown with the seeds of thanksgiving.—*Jeremy Taylor.*

Thinking.

Thinking is the least exerted privilege of cultivated humanity.—*C. Evans.*

Thoroughness.

Honour and fame from no condition rise ;
Act well your part—there all the honour lies.

Thought, want of.

For evil is wrought by want of thought, as well as want of heart.

Thoughts, concealment of.

Those recesses of the inner life which the God who made us keeps from every eye but His own.—*Mrs. Jameson.*

Thoughts recorded in heaven.

'Tis not in things o'er thoughts to domineer.

Guard well thy thoughts ; our thoughts are heard in heaven.—*Young.*

Thrift.

The real teacher of thrift will be the preacher who warns the working man away from the gin-shop, and instructs him how he may best invest his savings in banks and insurances.

Thrift, true.

Know when to spend, and when to spare,
And when to buy, and thou shalt ne'er be bare,

Time.

There are some who complain that the day is too long, others that it is too short. For the former there is no excuse, and many of the latter would find it difficult to produce one, were they told of the desultory manner in which they pass their time. Those who will sit an hour idle over the fire at dusk light to save an inch of candle, must not complain of being busy. It is as probable that if others were to value their time no more than they appear to do themselves, they would resent the apparent injustice.—*Anon.*

Time and eternity.

Arnauld, one of the Port-Royal divines, visiting Nicole, another divine, to assist him in a new work, the latter observed, "We are now old, is it not time to rest?" "Rest!" returned Arnauld, "have we not all eternity to rest in?"

Make good use of time if you love eternity ; reflect that yesterday cannot be recalled ; to-morrow cannot be ensured ; to-day is only yours, which if you procrastinate, you lose ; which lost, is lost for ever : one day present is worth two to come.

Time, flight of.

Time flies with such impetuous wing that no express train can overtake it, and even the lightning-flash lags behind it. Let us not so much live in the dreams of the fleeting present, but let us project our lives into the realities of the eternal future.—*C. H. Spurgeon.*

Time, preciousness of.

The loss of wealth may be re-

gained, of health recovered, but the loss of precious time can never be recalled.

Time is the most precious, and yet the most brittle jewel we have ; it is what every man bids largely for when he wants it, but squanders it away most lavishly when he has it.

Time, the present.

Time *was* is passed, thou canst not it recall ;

Time *is* thou hast, improve the portion small ;

Time *future* is not, and may never be ;

Time *present* is the only time for thee.

Time, value of.

Be frugal of your time, it is one of the best of jewels.—*Leighton*.

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long because he does not know what to do with it ; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts ; or, in other words, because the one is always wishing it away and the other always enjoying it.—*Addison*.

Pastime is a word that should never be used but in a bad sense ; it is vile to say such a thing is agreeable, because it helps to pass the time away.—*Shenstone*.

Time is the cradle of hope, but the grave of delusion. Time is the stern corrector of fools, but the salutary counsellor of the

wise. Wisdom walks before it, opportunity with it, and repentance behind it. He that has made Time his friend will have little to fear from his enemies, but he that has made Time his enemy will have little to hope for from his friends.—*J. Bullar*.

If you could see the value of the golden moments now, as you will see them as you stand at the rim of the grave and look back, how earnest would be your work ! —*Leigh Richmond*.

Dost thou love life ? then do not squander time, for that is the stuff life is made of.—*B. Franklin*.

Time is eternity,
Pregnant with all eternity can give,
Pregnant with all that makes archangels smile.
Who murders time, he crushes in the birth
A power ethereal, only not adored.
—*Young*.

To-morrow.

To-morrow is the reaping of to-day.—*S. W. Partridge*.

I am satisfied,
I dare not ask, I know not what is best ;
God hath already said what shall betide.

—*H. W. Longfellow*.

Tongue, the.

My tongue within my lips I rein,
For who talks much, must talk in vain.
—*Gay*.

Tongue consecrated.

Let Jesus use your tongue that it may be an instrument of blessing.—*J. Pulsford*.

Tongue, keep a guard over the.

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles*.

Tongue, the power of.

The tongue is the instrument of the greatest good and greatest evil that is done in the world.—*W. Raleigh*.

Tongue, bridling of the.

If any man think it a small matter or of mean concernment to bridle his tongue, he is much mistaken; for it is a point to be silent when occasion requires, and better than to speak, though never so well.—*Plutarch*.

Total abstinence.

In this matter there was nothing like personal example. He thanked God that he had a teetotal father who taught him to be an abstainer. His power had been increased tenfold thereby.—*B. Whitworth*.

Total abstinence, reason for.

I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends and I hate it. It burdens me with taxes, and I denounce it as a nuisance on which every honest man should put his heel.—*Late Dr. Holland* (editor, "Scribner").

Trial.

Behind every storm of trial, and every cloud of sorrow, is the heavenly blue of Christ's unchanging love.—*H. Macmillan*.

Trial and discipline.

However long the series and painful the character of our trials may be, we shall call them "light afflictions and but for a moment" if they open our way to our eternal Home.—*J. Pulsford*.

Trial and trouble.

Has it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing?

Trial in work.

Pain is the deepest thing we have in our nature, and union through pain has always seemed more holy and more real than any other.—*Hallam*.

Trials.

If we be Christians, affliction must be our coat, and persecution our livery.

Whom the Lord loveth He chasteneth.

Trials make the promise sweet,

Trials give new life to prayer,

Trials bring me to His feet,

Lay me low, and keep me there.
—*Cowper*.

Trials and their cause.

We are ready to reckon our trials, but are we equally so to keep an account of the sins which draw them down upon us?—*Chrysostom*.

Tribulation.

Tribulations are treasures ; and if we were wise, we should reckon our afflictions among our rarest jewels. The caverns of sorrow are mines of diamonds. Our earthly possessions may be silver, but temporal trials are, to the saints, invariably gold. We may grow in grace through what we enjoy, but we probably make the greatest progress through what we suffer. Soft gales may be pleasant for heaven-bound vessels, but rough winds are better. The calm is our way, but God hath His way in the whirlwind. Saints gain more by their losses than by their profits. Health cometh out of their sickness, and wealth floweth out of their poverties.—*Spurgeon.*

Let us suffer with those that suffer, and be crucified with those that are crucified, that we may be glorified with those that are glorified.—*Quarles.*

Mark what the Son of God says, "It is through much tribulation you must enter the kingdom." I can tell you what you will want, for I have no doubt you have as fleshly a nature as I have. You will want a kingdom, and heaven here in the world, and the same by-and-by also, but one kingdom and one heaven must suffice.—*Correll.*

Tribulation, Christ in.

If you are in the storm, remember that Christ has an almighty arm for sinking disciples to cling to.—*M'Cheyne.*

Tribulation and mercy.

It is ordained of old that the cross of trouble should be engraved on every vessel of mercy, as a royal mark whereby the King's vessels of honour are distinguished.—*C. H. Spurgeon.*

Tribulation a necessity.

If there be no enemy, no fight ; if no fight, no victory ; if no victory, no crown.—*Savanar.*

Tribulation and rest.

The angel troubled the waters which then cured those who steep in ; it is also Christ's manner to trouble our souls first, and then to come with healing in His wings.—*Sibbes.*

Trifle.

Think nought a trifle, though it small appear ;
Small sands the mountain, moments make the year,
And trifles life. —*Young.*

Trinity, mystery of the.

You believe there is such a thing as light, whether flowing from the sun or any luminous body, but you cannot comprehend either its nature or the manner wherein it flows. How does it move from Jupiter to the earth in eight minutes, two hundred thousand miles in a minute ? How do the rays of a candle brought into the room instantly disperse into every corner ? Again, here are three candles, yet there is one light. Explain this, and I will explain the Three in one God.—*J. Wesley.*

Trouble.

Every wave of trouble wafts us

nearer to the sunny shores of a sinless eternity.—*M'Cheyne*.

Trouble, anticipation of.

He who foresees calamities suffers them twice over.—*Porteous*.

Trouble, cure for.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melanchthon*.

Troubles, benefits of.

A grindstone that had no grit in it, how long would it take to make an axe sharp? And affairs that had no pinch in them, how long would they take to make a man?—*H. W. Beecher*.

Troubles fancied.

Don't cross the bridge till you come to it,
Is a proverb old, and of excellent wit. —*H. W. Longfellow*.

True light.

Man sees God in nature by a *reflected* ray, in man by a *refracted* ray, in revelation a *direct* ray. Direct light brings the warmth of love and joyous life. Jesus is the centre, the focus of revelation! the nearer we get to Him the better we understand God, the clearer become the teachings of His Word, and the richer the new life which floods and blesses our souls.—*Bacon*.

True religion.

When some people talk of religion they mean they have heard so many sermons and perhaps performed so many devotions, and thus mistake the means for the end; but true religion is a habitual recollection of God, and in-

tention to serve Him, and this turns everything to gold. We are apt to suppose that we need something splendid to evince our devotion, but true religion equals things. Washing plates and cleaning shoes is a high office if performed in a right spirit. If three angels were sent to earth they would feel perfect indifference who should perform the part of prime minister, parish minister, or watchman.—*J. Newton*.

True valour.

If thou desire to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer evil; he that never fears is desperate, and he that fears always is a coward; he is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.—*Quarles*.

Trust.

Trust him with little who, without proof, trusts you with everything; or, when he has proved you, with nothing.—*Lavater*.

Trust in God.

God provideth for him that trusteth.—*G. Herbert*.

Put thou thy trust in God,

In duty's path go on;

Fix on His Word thy steadfast eye,
So shall thy work be done.

—*M. Luther*.

It is easy to persuade Papists to lean on priests and saints, on old rage and painted pictures—on any idol; but it is hard to get a Protestant to trust in the living God.—*W. Arnot*.

Trust in trial.

If I fear man I have only to trust God, and I have the best antidote. To trust when there is no fear is but the name of faith, but to be reliant upon God when occasions for alarm are abundant and pressing, is the conquering faith of God's elect.—*C. H. Spurgeon.*

Truth.

All a man can feel by lying and dissembling is that he shall not be believed when he speaks the truth.

Truth will be uppermost one time or other, like cork, though kept down in the water.—*W. Temple.*

For truth has such a face and such a mien,
As to be loved needs only to be seen. —*Dryden.*

No pleasure is comparable to the standing upon the vantage-ground of truth.—*Lord Bacon.*

As truth is immortal, so a lie lasts not; feigned things are soon discovered, as the hair that is combed and set with great diligence is ruffled with a little blast of wind. The craftiest lie cannot stand before truth; everything that is covered is soon uncovered; shadows pass away, and the native colour of things remains. No man can live long under water; he must needs come forth and show the face which he concealed.—*Petrarch.*

Truth, whether in or out of fashion, is the measure of knowledge and the business of the understanding; whatsoever is besides that, however authorised by con-

sent or recommended by rarity, is nothing but ignorance, or something worse.—*Locke.*

Truth is not only a man's ornament, but his instrument; it is the great man's glory, and the poor man's stock. A man's truth is his livelihood, his recommendation, his letters of credit.

There is nothing so delightful as the hearing or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato.*

Truth, adaptability of.

Truth wears well and sits easy on the wearer, while new-fangled errors like new-fashioned clothes please for awhile, but pinch men hard for the sake of fashion.

Truth, beauty of.

Truth, though little praised, is one of the most lovely virtues; it will always carry with it its own reward.—*Ruby.*

Truth, durability of.

It is not with truth as with flowers, which we use to smell at for an hour or two, and so throw them away. But for necessary truths—they will not die in your hands. They are not like flowers, they are like gems. Precious stones that keep a lustre from year to year, they are always shining and bright; you may wear them while you live, and not be weary of them.—*Arrowsmith.*

Truth, ocean of.

I do not know what I may ap-

pear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smooth pebble, or a prettier shell than ordinary, whilst the great ocean of Truth lay all undiscovered before me.—*Sir J. Newton.*

Truth, stability of.

Truth is the backbone of honour; it is the backbone of trustworthiness; it is the backbone of manhood itself. A man who does not care for the truth is no better than a jelly-fish; he has no stability, no firmness, no integrity, no organising substance.—*H. W. Beecher.*

Truth and time.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.—*Colton.*

Truth and untruth.

Truth is always consistent with itself and needs nothing to help

it out; it is always near at hand and sits upon one, and is ready to drop out before we are aware; whereas a lie is troublesome and sinful, and sets a man's invention upon the rack, and one trick needs a great many more to make it good.

Truth, what is ?

A deaf and dumb boy was once asked, "What is truth?" He replied by thrusting his finger forward in a straight line. He was then asked, "What is falsehood?" when he made a zigzag with his finger. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. iv. 25). "As for such as turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel."

Truthfulness.

Truthfulness is a corner-stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

U

Unbelief, danger of.

Unbelief and neglect of prayer generally go together as preventives of spiritual power. Want of true faith and neglect of prayer are sure to make place for faith in the instrument instead of in the power.—*W. Arthur.*

Unbelief, fruit of.

Unbelief makes void all the means which God affordeth to keep evil out of the heart, as are

directions, instructions, persuasions, dissuasions, promises, threatenings, blessings and judgments. None of these, nor any other means like these, will any whit at all prevail with an unbelieving heart.—*Gouge.*

Unbelief, origin of.

Unbelief was the door by which sin first entered into man's heart. For when the devil had said, contrary to God's express

word, about eating of the tree of knowledge, "Ye shall not surely die," God's word was not believed, and thereupon the first sin was committed.—*Gouge*.

Unreasonableness.

Don't be expecting June cherries in December.

Usefulness.

Usefulness is within the reach of us all. The man who intensely desires to be useful, and takes the proper means, will be useful. No one need be idle. Remember it is by units the Lord has wrought the mightiest results. It is told of John Eliot, the great apostle to the Indians, that on his death-bed he was found one day with a young savage at his side, to whom he was teaching his letters, and on

being asked why he did not take rest, replied, "I have often prayed to God to make me useful, and now I can no longer preach the Gospel, He leaves me strength enough to teach this child his alphabet."—*J. Philips*.

Usefulness not selfishness.

Would'st thou be useful? Think not of thyself,

Be as the stream that stands not at its source,

But flowing onward cheers the thirsty fields

That wait its course.

Would'st thou be like thy Master? Oh, then think

Of other men, not of thyself alone,

For even Jesus, while He wandered here,

Sought not His own.

V

Valour.

The better part of valour is discretion, in the which better part I have saved my life.—*Shakespeare*.

Vanity.

We often soil the splendour of our most beautiful actions, by our vain-glorious magnifying of them.

In a vain man the smallest spark may kindle into the greatest flame; because the materials are always prepared for it.—*Hume*.

Vice.

The way of Vice is as the entrance to a pit, it is easy to go

down, but difficult to return. As an old stain is not easily removed, so habitual vices are not easily overcome. The most dangerous vice is that which most resembles virtue, as the most deceiving devil is an angel of light.

Vice, insidiousness of.

Vice creepeth upon men under the name of virtue, for covetousness would be called frugality, and prodigality taketh to itself the name of bounty, pride calls itself neatness, revenge seems like greatness of spirit, and cruelty receiveth its bitterness under the show of courage.

Vice a monster.

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen,
Yet seen too oft, familiar with her
face,

We first endure, then pity, then
embrace. —*Pope.*

Victory and right.

Conquer we shall, but we must
first contend ;

'Tis not the fight that crowns us,
but the end. —*Herrick.*

Virtue.

Virtue is like precious odours,
most fragrant where they are
incensed or crushed ; for prosperity
doth best discover vice, but ad-
versity doth best discover virtue.

—*Lord Bacon.*

Virtue is her own reward.—
Dryden.

The English laws punish vice ;
the Chinese laws do more, they
reward virtue.—*Goldsmith.*

W

Wages of sin.

The wages that sin bargains
with the sinner are life, pleasure,
and profit ; but the wages it pays
him with are death, torment, and
destruction. He that would un-
derstand the falsehood and deceit
of sin must compare its promises
and its payments together.—*R.
South.*

War averted.

Take away the sword ; States
can be saved without it ; bring
the pen.—*Lytton.*

War, horrors of.

If three men were to have their
legs and arms broken, and were
to remain all night exposed to the
inclemency of the weather, the
whole country would be in a state
of the most dreadful agitation.
Look at the wholesale deaths of a
field of battle, ten acres covered
with dead, half dead, and dying ;
and the shrieks and agonies of
many thousand human beings
There is more of misery inflicted

on mankind by one year of war
than by all the civil peculations
and aggressions of a century. Yet
it is a state into which the mass
of mankind rush with the greatest
avidity, hailing official murderers,
in scarlet, gold, and cocks' fea-
thers, as the greatest and most
glorious of human creatures. It
is the business of every wise
and good man to set himself
against this passion for military
glory, which really seems the
most fruitful source of human
misery.—*S. Smith.*

War and peace.

To be prepared for war, is one
of the most effectual means of
preserving peace.—*G. Washing-
ton.*

Watchfulness.

As it is of no use to watch and
shut one gate of a city against an
enemy if all the others are wide
open to him, so it is not enough
to keep out one sin, but all must
be abandoned.

Water, cup of.

'Tis a little thing
To give a cup of water; yet its
draught
Of cool refreshment, drain'd by
fever'd lips,
May give a shock of pleasure to
the frame
More exquisite than when Nec-
tarean juice
Renews the life of joy in happiest
hours.

—*Sir T. A. Talfourd.*

Way of life.

The way is narrow, but it leads
on to the "large and wealthy
place." It is rugged, but it opens
at last into the green pastures
and winds beside the still waters,
over which no blight or blast can
come. It is long; at least in our
days of suffering and dreariness
we think so; but seen in retro-
spect, and when it has all been
trodden, it will look but like the
journey of a day. Fears of death
and of its issues will sometimes
arise, but when we actually come
to the darkness of the valley, and
the crossing of the river, will it
not be with us, think you, as it
has been with myriad multitudes
who have already passed! A few
steady steps, with our hands in
His, will take us through all the
gloom, and our feet shall stand
upon the shore of immortality.
Let us comfort and strengthen
ourselves with the assurance that
there is a safe and happy end
to all who are in the way. —*A.*
Raleigh.

Weakness and strength.

"When I am weak, then am I

strong." When used by faith,
weakness is the mightiest thing
on earth, for it affords room for
God, and the power of God to
work. —*H. Bonar.*

Weakness and strength.

Weakness is wretchedness! "To
be strong
Is to be happy." I am weak,
And cannot find the good I seek,
Because I feel and fear the wrong.
—*H. W. Longfellow.*

Wealth, a fool's.

A great fortune in the hands of
a fool is a great misfortune. The
more riches a fool has, the greater
fool he is.

Wealth, how to use.

Wealth is like a viper, which is
harmless if you know how to
take hold of it; but, if you do
not, it will twine round your
hand and bite you. —*Clement.*

Wedded love.

The kindest and the happiest
pair
Will find occasion to forbear,
And something, every day they
live,
To pity, and perhaps forgive.
—*Sewell.*

Wedlock.

Wedlock's a padlock.

Wife, a.

All other goods by Fortune's hand
are given,
A wife is the peculiar gift of
Heaven. —*Pope.*

Wife, a good.

Bring not here an idle maiden,
Bring not here a useless woman,
Hands unskilful, feet unwilling;
L

Bring a wife with nimble fingers,
Feet that run on willing errands.

—*Longfellow.*

Wife and home.

A woman's crown of joy is her child. A woman's paradise of pleasure is her home. Sure of the love of the one and the peace of the other, she is as happy as it is possible to be.—*M. Farningham.*

Wisdom.

Wisdom is oftentimes nearer when we stoop than when we soar.—*Wordsworth.*

Wisdom of God.

A Christian's graces want their lustre when they are destitute of the guidance of wisdom. Mercy is a feebleness, and justice a cruelty ; patience a timorousness, and courage a madness, without the conduct of wisdom. So the patience of God would be cowardice, His power an oppression, His justice a tyranny, without wisdom as the spring and holiness as the rule.—*Charnock.*

This is the jewel in the ring of all the excellences of the Divine nature, and holiness is the splendour of that jewel.—*Charnock.*

Wisdom and innocence.

Wisdom without innocence is knavery, innocence without wisdom is foolery, be therefore wise as serpents and innocent as doves. The subtilty of the serpent instructs the innocency of the dove : the innocency of the dove corrects the subtilty of the serpent. What God hath joined together let no man separate.—*Quarles.*

Wisdom, true.

As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need and all that I may. I leave God's secrets to Himself. It is happy for me that God makes me of His court though not of His council.—*Bishop Hall.*

Wisdom, value of.

So teach us to number our days that we may apply our hearts unto wisdom.—*Psalms xc. 12.*

Wise choice, a.

A great king once said to a favourite, "Ask what thou wilt, and I will give it thee." He thought, If I ask to be made a general of all the army I shall get it ; if for great riches or half the kingdom, I will gain it, but I will ask for what will give me all these ; so he said to the king, "Give my thy daughter to wife." This made him heir to all the wealth and honours of the kingdom. So he who chooses Christ becomes an heir to all the wealth and glory of the Father's kingdom.—*Foster.*

Wise choice, condition of.

When a man chooses the rewards of virtue, he should remember that to resign the pleasures of vice is part of his bargain.—*Wilberforce.*

Wise man.

A wise man is a great monarch, he hath an empire within himself, reason commands in chief and possesses the throne and

sceptre. All his passions, like obedient subjects, do obey. Though the territories seem but small and narrow, yet the command and royalty are great and reach farther than he that wears the moon for his crest, or the other that wears the sun for his helmet.

Wit, misdirected.

He who endeavours to oblige the company by his good-nature, never fails of being beloved; he who strives to entertain it by his good sense never fails of being esteemed; but he who is continually aiming at being witty, generally miscarries of his aim; his aim and intention is to be admired; but it is misfortune either to be despised or detested—to be despised for his want of judgment, or to be detested for his want of humanity.

—*J. Seed.*

Wit, a talent.

Wit is the most dangerous talent we can possess; it must be guarded with great discretion and good-nature, otherwise it will create many enemies.—*Blair.*

Woman.

Nothing lovelier can be found
In woman, than to study household good,
And good works in her husband
to promote. —*J. Milton.*

Woman's affection, value of.

This is not right nor just; for
Surely a woman's affection
Is not a thing to be asked for,
and had only for asking.

When one is truly in love, one
not only says it, but shows it.

—*H. W. Longfellow.*

Woman, adornments of.

Let women paint their eyes with tints of chastity, insert into their ears the Word of God, tie the yoke of Christ around their necks, and adorn their whole persons with the silk of sanctity and the damask of devotion; let them adopt that chaste and simple, that neat and elegant style of dress which so advantageously displays the charms of real beauty, instead of those fantastical draperies of dress, which show so many defects of mind, and sacrifice to ostentatious finery all those mild, amiable, and modest virtues by which the female character is so pleasingly adorned.—*Tertullian.*

Woman, attributes of.

The peculiar attributes of woman are softness, tenderness, love; in fact, she has more heart than man.—*Parsons.*

Woman, biblical testimony of.

Whocan find a virtuous woman?
for her price is far above rubies.
Strength and honour are her
clothing, and she shall rejoice
in time to come. She openeth
her mouth with wisdom, and in
her tongue is the law of kindness.
Her children arise up and call her
blessed; her husband also, and he
praiseth her.—*Proverbs of Solomon.*

Woman the companion of man.

If God had designed woman as man's master, He would have taken her from his head; if as his slave, He would have taken her from his feet; but as He designed her for his companion and equal, He took her from his side.—*Augustine.*

Woman, a good.

She (Susanna Wesley) was an admirable woman, of highly improved mind, and of a strong and masculine understanding; an obedient wife; an exemplary mother, a fervent Christian.—*Southey.*

Woman a helpmeet for man.

The woman was made of a rib out of the side of Adam. Not made out of his head to top him, not out of his feet to be trampled upon by him; but out of his side, to be equal with him; under his arm, to be protected; and near his heart, to be beloved.—*M. Henry.*

Woman, a perfect.

The reason firm, the temperate will,
Endurance, foresight, strength and skill,
A perfect woman, nobly planned,
To warn, to comfort, and command,
And yet a spirit still and bright,
With something of an angel light.
—*Wordsworth.*

Woman, rights of.

The Rights of Woman—what are they?
The right to labour and to pray,
The right to watch while others sleep,
The right o'er others' woes to weep,
The right to succour in reverse,
The right to bless while others curse,
The right to love whom others scorn,
The right to comfort all who mourn,

The right to shed new joy on earth,
The right to feel the soul's high worth,
The right to lead the soul to God,
Along the path her Saviour trod,
The path of meekness and of love,
The path of faith that leads above,
The path of patience under wrong,
The path in which the weak grow strong.
Such are Woman's Rights, and God will bless,
And crown their champions with success.

Word of God and human will.

The Word of God is the fire and the hammer. The iron first heated in the fire is shaped at will, without the fire the hammer only breaks and bruises what we wish to mend.

Words.

Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.
—*Pope.*

Words, immodest.

Immodest words admit of no defence,
For want of decency is want of sense.
—*Roscommon.*

Words, random.

O many a shaft, at random sent,
Finds mark the archer little meant.
—*Scott.*

Work.

Jacob's ladder had stairs on which he saw none standing still, all either ascending or descending.—*T. Playfere.*

Work, adaptation for.

God gives to every man
The virtue, temper, understand-
ing, taste,
That lifts him into life, and lets
him fall
Just in the niche he was ordained
to fill.

Work, earnest.

Work as if thou hadst to live for
aye ;
Worship as if thou wert to die
to-day. *Tuscan Proverb.*

Work for God a pleasure.

How sweet it is to work for
God all day, and then lie down
beneath His smile and protection
at night.—*M'Cheyne.*

Work for God, need of.

Do not trifle ; earth is groaning
Under wrongs and burdens
sore,
Be in earnest, put thy shoulder
To the work that lies before.
Every hour is more than golden,
Every moment is a gem,
Treasure up these hours and
moments,
There are princely pearls in
them. —*Bonar.*

Work, hard.

For men must work and women
must weep,
And there's little to earn, and
many to keep. —*Kingsley.*

Work by love.

The work that is done in love
loses half its tedium and difficulty.
A huge block on the ground de-
fies our strength. Flood the field
where it lies, bury the block be-
neath the rising water, and now,
when its head is submerged, bend

to the work. Put your strength
to it. It moves, rises, and rolls
before your arm. So when under
the heavenly influences of grace
the tide of love rises, goes swell-
ing over our duties and difficul-
ties ; a child can do a man's work,
and a man can do a giant's.—*Dr.
Guthrie.*

Work, ready for.

If we are prepared to shine,
God will find the candlestick ; if
we are prepared to work, God
will find us something to do.
Only be ready and willing for
anything.—*Milne.*

Work, spiritual.

The Church is called a vineyard
because it is a place of labour in
which no man ought to be idle.
—*Bishop Wilson.*

Worker for Christ.

The man who has in him the
elements of a worker for Christ
will find a field, or make one.
Paul, when a prisoner, made con-
verts in Cæsar's household.—
Varley.

World, creation of, and chance.

How often might a man, with
a set of letters in a bag, fling
them out upon the ground before
they would fall into an exact
poem, or so much as make a good
discourse in prose? And may
not a little book be as easily made
by chance as this massive volume
of the world? How long might
a man sprinkle colours upon can-
vas with a careless hand before
they should happen to make the
exact picture of a man? And is
man more easily made by chance

than his picture? How long might twenty thousand blind men, sent from different parts of the country, wander up and down before they would meet upon the banks of the Thames, and fall into rank and file in the exact order of an army? And yet these things are more easily imagined than that innumerable particles of matter should shape themselves into a world. — *R. Adams.*

World, population of the.

Asia with Islands .	824,707,000
Europe with Ice-land	316,001,000
Africa	215,679,000
America with Greenland . . .	95,505,500
Australasia . . .	4,031,000
	<hr/>
	1,455,923,500

World, religions of the.

Buddhists and Confucians	520,000,000
Christians—	
Roman	
Catholics .	262,350,000
Greek	
Catholics .	27,650,000
Protestants	13,000,000
	<hr/>
	420,000,000
Idolaters	228,000,000
Mohammedans . .	160,000,000
Brahminical Hindus	120,000,000
Jews	7,923,000
	<hr/>
	1,455,923,000

World, vanity of the.

The world is a vanity which affordeth neither beauty to the amorous, nor reward to the laborious, nor encouragement to the industrious.—*Hugo.*

World's comfort.

Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "It passeth away," if it is indeed but a temporary supply for a temporary need. Never suffer your goods to become your God.—*C. H. Spurgeon.*

Worldliness in Church.

No sooner is a temple built to God, but the devil builds a chapel close by.—*G. Herbert.*

Worldly pleasures.

Behold of what delusive worth
The bubbles we pursue on earth,
The shapes we chase,
Amid a world of treachery!
They vanish ere death shuts the eye,
And leave no trace.

—*Longfellow.*

Worldly riches, vanity of.

Vexation and anguish accompany riches and honour, the pomp of the world and the favour of the people are but smoke, and a blast suddenly vanishing; which, if they commonly please, commonly bring repentance; and for a minute of joy they bring an age of sorrow.—*Ray.*

Worry, evil of.

It is not work that kills men, it is worry. It is not the revolution that destroys the machinery, but the friction.

Writers, ancient and modern.

The chief advantage that ancient writers can boast over modern ones seems owing to simplicity. Every noble truth and sentiment was expressed by the former in a

natural manner, in word and phrase, simple, perspicuous, and incapable of improvement. What then remained for later writers but affectation, witticism, and conceit?

Y

Youth and age.

Youth should enter upon no enterprise without the advice of age; for though youth is the fittest for action, yet age is best for counsel.

Though every old man has been young, and every young man hopes to be old, there seems to be a most unnatural misunderstanding between those two stages of life. This unhappy want of commerce arises from the insolent arrogance or exultation in youth, and the irrational despondency or self-pity in age.—*Steels*.

Youth, virtues of.

There are three virtues which adorn youth especially, modesty, silence, and obedience.—*St. Bernard*.

Youthful training, care required in.

A child being asked why a cer-

tain tree grew crooked, replied, "I suppose somebody trod upon it when it was but a plant." How often do we find that neglect in early days has been succeeded by gross sin and deformity in old age.

Youth, negligence in.

No matter how good the walls and the materials are, if the foundations are not strong the building will not stand. By-and-by in some upper room a crack will appear, and men will say, "There is the crack, but the cause is in the foundation." So, if in youth you lay the foundations of your character wrongly, the penalty will be sure to follow. The crack may be far down in old age, but somewhere it will certainly appear.—*H. W. Beecher*.

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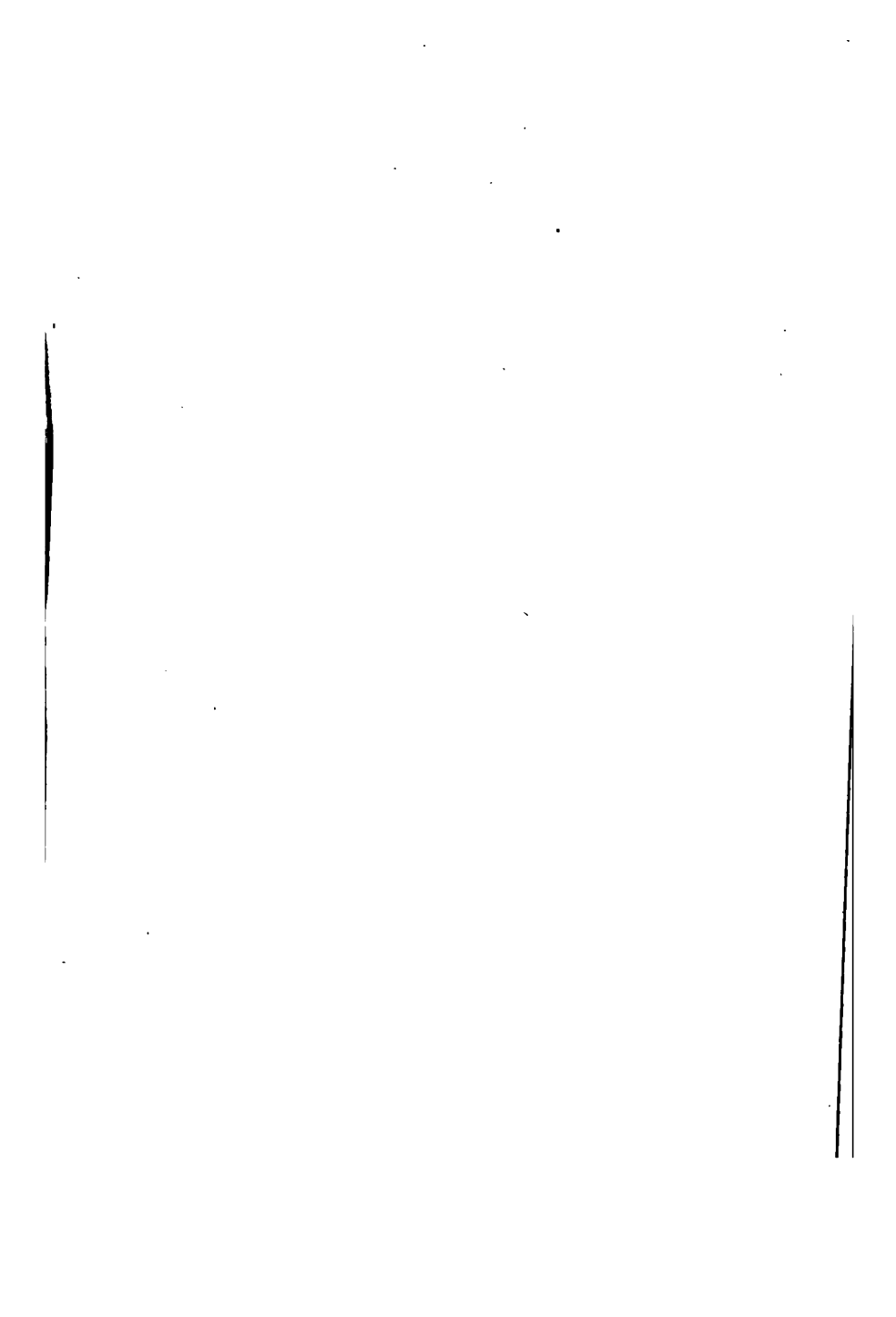
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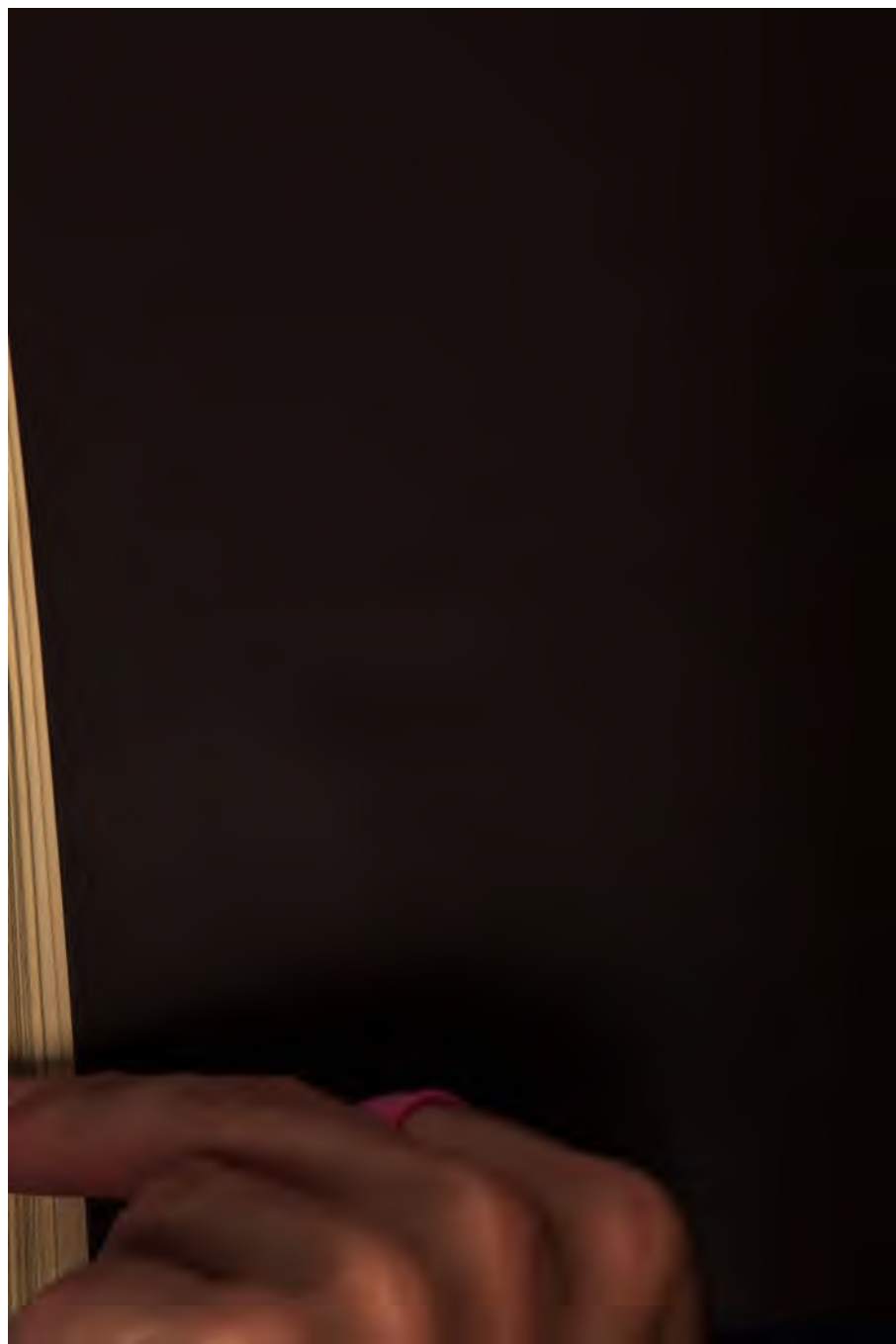
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